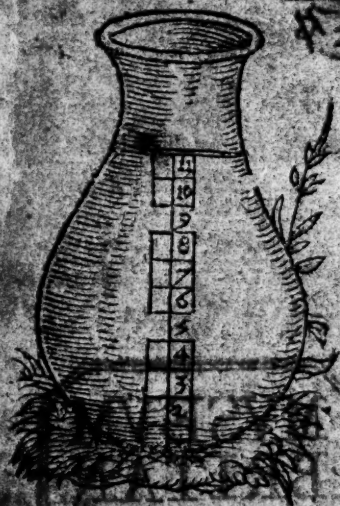


URINA

licke.

Composed by Maister Robert
Recorde, Doctor of
Physicke.



Printed at London at the
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Thomas Dawson, 1599.

to the

rs.

Reade all or leane all,
So am I perfect and steddie.
To reade part and leane part,
To plucke the limmes from the bodie.



To the Wardens and company
of the Surgians in London, *Robert*
Record *Doctor of Physicke,*
wishesth health.

WHen I consider with my selfe,
what daunger he doth enter, that
doth ought enterprise, which vnto mens
sighte and hearing shall come: And on
the other side, how quicke sighted most
folke are in other mennes actes, and how
prone to controll, correct and rebuke all
mens doinges saue their owne: me think-
eth a manne cannot bee too circumspecte;
in auoyding all iust causes of reproache
and blame. Yet, sith there can bee no-
thing so well done, but some body against
it will rayle and ieste, there is none other
way to auoyde all suche tauntes but to
liue ydle, and to meddle with nothinge;
so that I may, as it seemeth iustly thus con-
clude.

Sith it is so.

procured by kinde,

What one can doe.

A 2

4 R c By

By wit and minde,
An other thereto
Some fault will finde,
Yea lesse or moe
Shall not him blinde.
Better it is
Thy penne to refrayne,
Then often this
To mooue disdayne.
Thou shalt not misse,
But feele some payne.
If thou loue blisse,
Therefore abstaine.

But yet agayne considering with my
felfe , that if euery man shoulde thus a-
uoyde mennes tauntes , and refrayne to
vtter truth for feare of mennes checkes,
then shoulde the whole worlde wander in
ignorance, and feele all the euils that of it
may ensue.

Knowing also that no man is borne for
his owne singuler commodity and priuate
profite, but that he ought to serue parte-
ly his parentes , partely his friendes, and
partly his country : so that he is not woor-
thy to haue other parentes, friendes, other
country

country that wil refrayn to do them good
for any manner occasion, much more for
the busie brabbling of curiouse Carpers,
and fonde minded men. So that againe I
conclude with my selfe, though not so
seemely as before, yet more iustly: that
hee that will be profitable to the common
wealth, must not regarde those currishe
stomackes, which can doe nothing but
barke and brale: but must esteeme them
as vnmeete to be considered of a wise man,
and much more vnmeete to bee answered
vnto. This wisdom may wee learne of
stomachouse horses, which contemptu-
ouslye passe by the barking of cures,
without continuance of feare, or token
of reuenging. But yet herein must bold-
nesse bee tempered, that it leade vs not
to enterprise rashelye, the thinge that
maye bee iustly blamed of wise and so-
ber men. So harde a thing it is to keepe
a meane, that many doe fall into one
fault, while they labour to eschewe ano-
ther.

The way therefore to auoide both, and
namely this rashe boldenesse, is wisely

to ponder what you take in hande, and not to enterprife what soeuer your fantasie shall leade you vnto.

And yet farther, not to trust to your owne witte, when you haue duely (as you thinke) waide it with your owne selfe. But to referre your enterprife with the iudgement of it also vnto some other discrete, sober, wise, and learned person: which both will and can iudge of it, as it is woorthie. By whose authoritie if thy worke shall be confirmed, then mayest thou be bolde to let it goe openly abroad without fearinge anye mannes checkes. For wise, sober, and learned menne will not condemne, nor blame hastily that thinge, that a wise, sober, and learned man hath approoued and allowed, And if any other shall be moued for lacke peraduenture of learning and iudgemente, to improoue any parte of it, and the sooner if hee regarde not, or trust not vnto thy authoritie: yet the authoritie of the personne vnto whome thou hast dedicate thy booke, may cause him to refrayne, if hee haue any discretion, But if he be not
only

only vnlearned, but also shamelesse, so that
hee will blame that hee perceiueth not,
and correct that hee knoweth not, and
misle interprete that hee vnderstandeth
not: yea, or as (some doe) condemne that
he neuer read: such one and his sayinges
you may safely neglecte. More regar-
dinge the allowing of one wise man,
then the againesaying of a thousande such
men.

This thing considered, mooued mee to
flee, not onelie vnto one man his coun-
sell, which peraduenture might seeme
to erre with me in iudgement, and the soo-
ner, if hee did beare affection to me: but
rather vnto the counsell of manye, not
onely beeing nowe in life, but chiefly of
them, which though they be deade in bo-
dye, yet thorough their excellent woor-
kes, shall liue for euer. With those (I say)
haue I consulted, and so neerely haue I fo-
llowed their counsels, that I may rightlie
call this my writting, rather their worke
then mine. Whereby I might be bolde to
thinke that no menne (which at least bee
worthy to be called men, will go about to

depraue that thing, that is allowed of so manye excellent clearkes, both Greekes and Latines, beside Arabitians and other, Yet I know that some there be (I dare not call them men) which will seeke in it none other thing, then what they may rayle at but as for such monsters I force not what they say of me and my worke, sith I know them to be of that sorte, which delight to depraue nature and her workes, yea I may say, euen the God of nature.

Nowe therefore to leaue them, whose malice I nothing regarde, and to resorte to you whom I esteeme as a company not onely sober, discreete and wise, but also so honestly and earnestly affected toward all good knowledge, namely, that which maye bee any helpe and furtheraunce to that necessarie arte which you haue professed, that you will both kindly and thankfully receiue the good will of him that hath taken anye paynes for youre helpe, in the sure vsing of that excellent arte of Surgerie. Which as it is an arte so necessarie, that without it mans health can not long continue : confide-
ring

ringe the manye mishappes that chaun-
seth to men dayly. So if anie negligence
or ignorance bee elpyed In any one mini-
ster of it, by and by that fault is improched
to the contempt of the whole art.

For the better and more certayner vse
thereof, nothing is more necessary then
the exacte knowledge in Anathomie, to
the entente you may perceiue the whole
course of the vaynes, with the like distri-
bution of the Arteries ioyntlie passinge
with them : and namelye in suche pla-
ces where bloud is vsed to be drawne: that
an Arterie bee not stricken in steede of a
vaine, and so daunger succeed in the steede
of remedie. Againe, the Muskils and si-
nowes, which cause sense and motion, of-
tentimes bee so hurte and cutte in many
men ; that other sence or moouing of the
hurte parte, is lost : which thing if the
Surgion doe not knowe, and before hande
make declaration thereof to the patient,
it chaunceth often that the patientes im-
pute the faulte to Surgerie : and so are oc-
casioned to flaunder that most necessarie
arte, because they are not taught to pre-
ceiue

ceine the iust cause where it is.

Many moe inconueniences might well be auoyded, and great commodities there be procured, if there were an exact booke drawen of Anathomie with the situation and vse of euery parte : which thinge as I haue long minded, so I intende shortly to accomplishe, with goodly pictures aptlye framed, If I maye perceiue that you, for whose sake I doe it, will with as good will accept it, as I shall drawe it. And in the meane season, for a token of my good will, I commende to your custodie, and dedicate to your vse this little booke : which though it bee small in volume, yet it is not small in commoditie. And considering that for you it is profitable, not onely as it is to all other men, but also more peculiat : in so muche as often times by the water you maye perceiue the misorder of youre patientes, not onely in transgressing such order of dyete, as you shall with the aduise of a Phisition inioyne them, but also diuerse other misorders, in exercise and other like, which might not onely be a hindrance

raunce to the griefe that you haue in cure,
but also bee an occasion that the misde-
meanoure of the patient, and the hinde-
raunce of health that commeth of him-
selfe be imputed vnto you, as it often doth
chaunce.

Furthermore, you may learne by the
sight of the water, to iudge whether
there bee in the bodie any aboundance of
corrupt matter, which doth continual-
lie, as it is often scene, minister superflu-
ous excrementes to the grieued mem-
ber. And so procure that matter by some
inwarde medicine, with the counsell of
some learned Phisition, to be remooued:
that it be not a long stay against the cure.

Furthermore, by the water may you
coniecture, how much the payne of the
fore doth grieue the patient, and whe-
ther it bee like to cast him into any Ague
or greuous conuulsion. For that doth
sundry times happen, that an outwarde
fore may cause an Ague, by his fire in-
flamation: which if it doth follow, and be
not by wise counsell in time resisted, it
may breed to the farther inflammation of
the

the sayde fore : and so consequentlie not
onely proceede to a more difficult state of
cure, but also to torment the pacient with
such intollerable payne, that much slander
may redounde to the Surgion thereby,
though his diligence deserue rather great
thanke then blame.

Manie things also are there, whereby
it may appeare, that greate and diuerse
commodities are to bee geathered in the
vse of Surgerie, by the obseruing and
due marking of vrines. Of all which
if I shoulde write peculierly, it were suf-
ficient matter for a large booke. Where-
fore I will for this time say no more, but
onely desire you with as louing a mynde
to accept this my payne, as I haue of a
good will taken it, for the commoditie
both of your companie, and also for the
profite of the whole commons, Which
thing if I may well perceiue, there shall
not want any good will nor yet paynes
in mee to further your studies, and so
helpe your laboures, in any such kinde
of knowledge, as other I shall thinke
meete for your arte, other you youre
selues

selues shall bee desirous to haue written
and set forth, as most may bee to your
commoditie and contentation : which
paynes I will the more gladly take, to
prouoke you to refuse suche trifelinge
bookes, as are set forth into great a num-
ber, and that rather for the aduantage
of the Printer, then for the furtheraunce
of mans health. Which bookes, though
my trust be that most part of your compa-
nie, of a iuste consideration doe refuse as
vayne and deceitfull, yet I can not choose
but thinke that some other of your compa-
ny, which are young and desirous of strang
experiments, do ouermuch credit, and fol-
low to boldly.

And if you bee desirous peraduenture
to knowe their names, considering that
by naming them I mighte prouoke the
mindes of some men rather to malice then
to amendement, I will let them passe till
an other time, desiring you to trust
moste in the meane season to Iohan Vi-
go, that good Surgion : which as he is
translated by the diligent paynes of Bar-
tholmew Traheron, is moste surest for
you

you to followe the Arte of Surgerie :
and in manner alone for any other that I
know.

Howbeit, in Phisicke some other haue
taken commendable paynes: whose desire,
as I iudge to be, to profite the commens
and to ayde the vnlearned, so I trust they
will foresee that there shall no fault escape
them, that may anie wayes cause er-
rour to encrease. But contrarie wayes
will so imploye their studyes, that suche
thinges as bee needefull in knowledge,
may bee so truely and aptly set foorth,
that men shall perceiue them selues well
ayded thereby. And in this dooing as I
would be glade to exhort all learned men
studiouslye to set foorth suche necessarie
knowledge, so I will promise my helpe
in the furtherance of the same : so that I
may vnderstande, that they which by it
might inioy commoditie, are so desirous
to receiue it, and glad also to studye it,
that the setters foorth thereof, may thinke
theyr paynes well bestowed. And againe,
if there be such discretion shewed in the
reading and vsing the same, that it may

not

not be thought more inconuenience, then
profit to ensue thereby. In which thinge
as touching Surgery, your discreate cir-
cumspedition may helpe very much. Vnto
which, as I doe surely trust, so I thinke it
vnneedfull to giue you any further admo-
nition, by this writing, but with earnest af-
fection, commit you vnto God, which is
the right instructor of all true knowledge,
Fareyou well.

At my house in London.
8. *November* 1547.

not be thought more incommensurable than
right to cause the death of which things
as touching things, your difference on
conspiration may help very much to
which as I do lately think to I think is
varied all to give you any further
motion by this writing but with cannot
lection commit you to God, which is
the right answer of all the knowledge
I am well.

At my house in London.

8. November 1547.

THE PREFACE
The Preface. 1189. a 4
Reconde C. Thomas



Though the vnſatiable
greedineſſe of the couetous
men doe many and ſur-
drie waies hurt, yet ſome
waies it may doe no leſſe
good, if men will not
diſdayne (as they ought
not) to vſe it in ſuch ſorte as I ſhall ſhew
you.

*The good
vſe of a co-
uetous ex-
ample.*

But becauſe that vnſatiableneſſe is neuer
ſatiſfied, but beſide thouſand of meanes in-
uented already to quench the vnquenchable
greedines, it ſeeketh and findeth dayly new
and new meanes vnnumerable, ſo that it
were an infinite labour to declare them all,
I will wittingly, and purpoſely ouerpaſſe
the great rablement, only taking one gene-
rall ſentence, which ſhall ſupply the ſtede of
all the reſt.

Veſpaſian, one of the great ſchoolemaſters
of auarice, which could picke out profite of
euery thing (yea, euen of menties byrne)

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taught his scholars (I meane the whole
courte of couetous parsons) this lesson
ensuing.

*Lucre is sweete, and hath a good saour,
Though it come of Urine, Dirt, or Ordure.*

This sentence, if it be withdrauen from
the filthy lucre of vnkeatiabie couetousnesse
wherein it is detestable, & employed rather
to the due lucre of mans sustenance, then
do it become tolerable: But if it bee referred
to the necessarie lucre of mans health, then
is it greatly commendable. If there
can be then any commodity for mans helth
gathered out of urine, (as there may be
much) were it not a great rebuke vnto all
men that they should be found negligent in
seeking of that thing which should do good
both to them selfe and other: seeing the co
uetous are so diligent in seeking for that
thing, which shall profite neither them selfe
nor other?

And the rebuke is so much the greater,
they shall bee found more slouthfuller in se
king for this necessary comoditie in a cause
so laudable, then are the couetous in a
perfluous desire in a cause so execrable.

But

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But in as much as this thing (by reason it is not plainly set forth) is no lesse difficulty to be studied. then it is necessary to be vsed, the ignorant may haue some excuse: I therefore in the name of many other, haue taken this paines on mee, to set forth this thing so plainly, that ignorance can haue none excuse.

Ignorance
set aside.

Why this
booke is
written.

The first
reason.

But that no man should doubt of y^e truth of this treatise, or of mine entent, in putting forth the same rather in this our English tongue then any other, I shall briefly shewe reasons of both. First, for the truth of it I wil boldly speake, knowing for certayne y^e no man that can iudge it, will otherwayes either thinke or say of it, but that it is as true as mannes knowledge can deuise it. Namely sith it is written according to the mindes of the moste excellent writers of Physicke, both of the Greekes and of the Latins. I meane Hippocrates, Galen, Aetius, Aegineta, Philothens, Theophilus, Actuarius: also Cornelius Celsus Plinius, Constantinus Africanus, and Clementius Clementinus, with other moe. Conferring also with these Auicenna, Egidius, Volida-

mus

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mus and such like : But with what temperance and moderation, they that are learned may perceiue. These haue I followed cheifly in the Iudicialles.

And in the vse of medicine and diseases touching vrine, I haue ioyned with them Dioscorides, Quintus Serenus, Columella, Sextus Platonius, and diuers other. Now if there be any man that doubteth of the truth of those writers in this thing, I force not, though he doubt also of my truth in the same.

The intent
of the au-
thor.

But now as touching mine entent in writing this trettise in y^e English. Though this cause might seeme sufficient to satisfie many mē, y^e I am an english mā, & therefore may most easily & plainly write in my native tong, rather thē in any other : yet vnto them that know the hardnes of the matter, this answere should seeme unlikely: considering that it is moze harder to translate into such a tongue, wherin the art hath not been written before then to write in those tonges that are accustomed, & (as I might say) acquainted with the tearmes of the science.

Neither is it so easie a thing (as some easily occupied

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occupied folke do thinke) to translate wel. For rules that a man bee able to perceiue not onelye the wordes, but also the phrased and kindes of speaking of the tongue out of which hee doeth translate, hee shall not bee well able to translate. And if any man doe not beleue me in this, I say no more, but let him proue it, and he shall so find it. I coulde shewe forth here examples sufficient, sauing that I delight not in blaming other mens diligēce, which we should rather commend, sith they did, after theyr abilitie, labour to profite many, yea the whole communaltie.

To ouerpasse this, and to shewe bréefly the moste vrgent causes mouing me to this enforcement. I am sure, there are but fewe that euer sought counsell for their health, but they know, that the commō trade to attaine to the knowedge of the disease, is by the Iudiciall of vyne, though not alone, yet as the principall.

Likewise, as there is not anye thing so good, but the abuse of it may cause harme to ensue of the same: So this Iudiciall of vyines, though it be a thing highly to be regarded

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garded, yet if it be vsed rashly without communication, or other signes knowne therewith, might cause (as it doth often) some error to bee in the sentence of the Physitian, though he were right excellently learned: not so much by the ignorance of the Physitian, as by lacke of knowledge in the patient, which should instruct the Physitian, in such questions as hee needed to demaund of him: and not to looke that the Physitian should tell him all things at the first sight moze like a God then man.

So that if there bee any Physitian so arrogant, that hee will take vpon him to tell all thinges alone, and will not heare the patient speake, specially not knowing the patient before, neyther seeing other signes but the onely vyne as I dare boldly pronounce, that such a man is vnwoorthie to bee called a Physitian. So it shall bee good for all men, not to trust to the iudgement of such one: for by suche misuse in this thing hath not onely much harme chaunced vnto the patients, so that it hath ben the occasion of many mennes death, but also very much reproch hath ensued to the whole estate and

order

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order of Physitions, and hath caused that excellent and most necessary Art to bee contemned, derided, and little set by.

To auoyde the more better this inconuenience, I haue witten this litle treatise to all men in common, that they may learne to haue some knowledge in their owne vrinnes, and thereby may be the better able to instruct the Physition, in this thing at the least, what sorte of vrine they haue made from time to time, sith the beginning of their sicknes, and somewhat before.

And also what sorte of water they were wont to make customably in their health: so that if men will bee diligent to marke their water in time of health, they shall not only be able to instruct the Physition (as I haue sayde) but should bee also able to perceine the cause of the disease sometimes before the græfe come, and so by the counsell of some discrete physition, auoide the sicknes before it bee fully entered: yea, and by due marking of their vrine, they shall perceine from time to time, how they shall gouerne themselves in meates and drinckes, in exercise and rest, and like other thinges, so that

The vse of
this booke

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thereby they may eschew both the diseases,
and also the causes of the same.

Now what a comodity this may be to
all men, & what thanks hee hath deserved
that hath taught this so great a commodi-
tie to all men in generall, I remit it to eue-
ry mans owne iudgement.

And thus (as you may perceiue) I haue
declared y^e causes of this my paines taking;
to be for the profite of the whole commons
indifferently. How be it, if any meane lear-
ned Whisition shall vse it to his anye little
helpe in iudgement, I will not enuie him,
but will be the gladder, the more number of
men I perceiue to take profite by it.

The diffic-
ulty of iud-
gemēt in v-
rine.

I am sure y^e the true iudicall of vaines,
according to the mind of Hippocrates, Ga-
len, and such like, is very hard, though not
to excellent clerkes, yet to the meane sorte,
partely by reason that it is written so dis-
persedly in their works, and not in any one
booke peculiarly and sufficiently: and parte-
ly because that sundry wordes vsed in the
same (as in the rest of Whisicke) are obscure
to them that haue not bin exercised (in ma-
ner) in all kinds of learning, and that with
the

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the knowledge of both the Greeke and Latine tongues. Therefore I trust, that this my paines shalbe some helpe also, to them that lacke the exercise of such studie and knowledge.

But bicause there is a common saying in the mouthes of many men now a dayes, that it is a profaning of learning, and a meanes to bring it into contempt, so to set it forth in the bulgar tong, that euery man indifferently may reade it and studie it: to this I will briefly answer, that this saying is not onely against many great learned mens actes and examples, but also against manifest reasons: besides that it encludeth a pernicious kinde of counsell. For if euery thing shoulde be put away or leste vndone, that euill men coulde peruert and vse to an euill purpose, so shoulde wee haue no good thing remaine: meates and drinks muste be taken away, because many abuse it. And bicause euill men do abuse both eyes and tongues, shall all men therefore plucke out their eyes and their tongues? Because manie men do abuse lawes & authoritie, shall men expell lawes and high powers? Many euill

The answer
re vnto it.

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men and heretikes haue misinterpreted Gods worde, yet ought Gods word neuer thelesse to bee taught vulgarely to all men. Though the Pope, Cardinals and monkes haue practised to poyson men, euen with the very Sacrament of the supper of the Lorde, yet no man will bee so mad therefore to eschue the vse of that blessed Sacrament. And yet al this foloweth, if men allow that common saying aboue written. Better meanes it were to set forth publikely all that might do good to the publike wealth, and straightly to punish the abuses of them, then to punish good men and good thinges, because that euill men offend. It is a like error to that sorte of doctrine, which contemned wyne as an euill thing, because that many were made dronken with it. But to leaue this, and to come more particularly to the matter. What is learning vnlearned, or knowledge vnknowen, any thing els but a vaine name? Learning then encreaseeth most, when it is studied of most: And learning then triumpheth most, when it hath most fauozers and folowers. And the doth ignozace learnings enemy reioyce most, whē learning reigneth

in

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in fewest, and blindnes ruleth most: so that
when is learning most profaned, contemned,
and hated, whē she hath most enemies: that
is to say when most men are ignorant. For
that old saying shall alwaies be true: Learning
hath none enemy, but the ignorant.

Plutarche

Aske that great cleerke Plutarch what
his minde is in this: Whether the Iudiciall
of health be a meete thing for euery man to
study: and thou shalt heare him answer:
that shame it is for men to obserue the cry-
ing of crows, and such like thinges in
beastes and byrdes, whereby men iudge
change of weathers, and to be negligent in
marking motions within them selfe, and
alterations preparing vnto sicknes. Yea he
requireth so exact knowledge in euery man
appertaining vnto health, that he noteth it
for a greate rebuke, and calleth it insens-
blenes in a man, if he be so ignorant, that
hee shall neede to aske of the Physitian, what
meates are best for him. And to aske what
meates shall best digest in him, is an vn-
comly a question (saith he) as to aske what
meates are swete, sower, or bitter, and such
like. Yea beyond all this, hee requireth in
euery

his sentence.

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euery man the knowledge of his owne plasse,
which is a thing harder then the iudiciall of
bzines.

Examples of
writers in
the vulgar
tongue.

Now if you require exampls, the whole
worlde is full of them. They that wrote in
Greeke, wrote in their owne vulgar tongue;
and so did they that wrote in Latine, wrote
in their owne common speech.

Besides that, haue we not infinite exam-
ples of learned men in Germany, Fraunce
and Spayne, which wrote of Physicke in
their owne tongne: Yea, is not our owne
England full of exampls: Howe many
bookes of practises, how many Herballes
and other like bookes of Physicke hath
there bene put forth many yeares passed:
And yet vnto this day do not learned wits
 sleepe. Howe much is all Englande bound
to that worthie knight and learned clerke
Sir Thomas Eliote, which tooke the paynes
to bulde a castell of health for all Englishe
men (besides many other goodly bookes
that he hath putte forth in the vulgare
tongue) whereby a man may learne both to
gouerne himselfe so, that though he escape
not all sickenneses quite, yet hee shall es-
chewe

Sir Thomas
Eliot.

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shewe the great daungers of them: Eng-
lande may reioyce of such a knight: yea,
England hath too fewe that followeth such
example. But if Englande had as many
well willing dooers as shee hath cruell and
spitefull disdayners, then were Eng-
lande the flower of all Realmes in the
world.

Nowe will I leane this and drawe nea-
rer to my purpose, and will desire all men
that shall reade this booke, patiently to
beare with my boldnesse, and thankfully to
receiue my good minde. And if there shall
bee founde in this booke, or in any other
that I shall put forth, or small errour or
ouersight (for greater errors, I dare say,
there shall be none) I shall desire all them
that shall finde or thinke, to aduertise me
thereof by worde or writing, and I shall be
ready not onely to render condigne thanks,
but also, other to amende euery that shall
bee thought a misse, or elsse to yeld reasona-
ble learning for the prooue of the same.

And nowe to make an ende: I will de- An exhorta-
sire euery man soberly and discretely to tion to the
vse this my booke, not vsing it to the taunt- Reader.
ting

THE PREFACE.

ting or checking of other men: nor to gather boldnes, and trust in their owne knowledge, further then they ought.

And like wayes I shall exhort all men, not to mocke and iest with any Phisition (as some light wits do) tempting them with Beastes stale, instead of mens vyne: other byringing to them mens water for womens, and such other like thinges. For in this doing they deceiue not the Phisition, but them selfe. For a mans water to bee like a womans, it neede seeme no strange thing. Howe bee it, agayne there is notable difference, in so much that that water which in a man declareth certaine health, if it were a womans, might declare some discale: and like waies, that that in a woman pretendeth health, if it were a mans water, it mought betoken sicknes. And if a mans water and womans be like, and betoken both diseases, those diseases may bee diuers and not one.

Yea 2. mennes waters being both like, shall not declare alwayes one grieve, except they agree also in age, diet, exercise, and like other thinges.

Also, that a beastes water may be like a
mans

THE PREFACE.

mans (the mans sicknesse being there after) Hypocrates witnesseth, and experience teacheth, as I shall declare hereafter.

Therefore if you seeke the patientes health, looke that you receiue the vyne diligently: and as soone as you can, present it to the Physition, and bee diligent to instruct him in all thinges that you can, and that he shall haue neede to aske. And is no doubt, you shall receiue great commoditie of that arte, to the health of man, and the glozy of

God, which hath giuen such knowledge vnto man.

(.)



THE PREFACE
Of the diuision and order of this booke.

The first Chapter.



Because that nothing doe
vnorderly can bee well
vnderstanded of the rea-
ders, & euery thing the
better order it hath, the
better it may be vnder-
stood, and also much more

The summe
of this
booke.

more easily be remembred, when the order
of it is well and certainly knowne: I haue
therefore digested this booke into a certayne
and orderly proceſſe, which I shall here set
forth, to the intent that you may reade, as
it were in grosse, the whole booke, and ther-
by keepe it the better in remembrance.

I First therefore I will declare the nature
of vrine, what it is, and howe it is engen-
dred within man, and how it passeth forth
from man.

2 Nexte, of the order of receiuing of it with
vessell due. And of the time and place meete
to consider it.

3 Thirdly, howe many thinges are to bee
considered in vrine: and how many wayes
they

OF VRINE. IT

they may be altered in a healthfull man.

Fourthly, what significations & tokens may be gathered of vrine, concerning any alteration in man, other past or present, or to come.

Fifthly, to what vse in medicine vrine may serue: & of other good vles of it to mans commoditie.

And last of all, I will declare certain diseases touching vrine which other let it or cause it to voyd vnwillingly: with the medicines and remedies meete for the same.

How Vrine is engendred in Man and how it passeth forth.

The 2. Chapter.

AS vnto them that are learned & know by the arte of Anathomie the situation of the partes of man, and the naturall office of euery part, it is easy ynough to perceive the originall generation & cause of vrine, without any example: so vnto the that neither know the situation nor offices, nor neither yet the names of the parts of mans bodye, it is scarce possible to make them to

C

per:

THE IVDICIAL.

perceiue y generation of vayne, without some sensible example. But because it is very hard to finde an artificiall example, which can alone duely expresse this worke of nature, I will vse therefore an example of a naturall worke, which shall expresse in many points this thing, though not in all: for such can there none be, but the thing it selfe.

And in as much as this example is not easie to bee vnderstood of all men, though the most part do notwe a dayes partly knowe it by experience of finding springs of waters, I will first propose an artificiall example, to make the other both the better to bee perceived.

An example
of stilling.

It is dayly scene in distilling of waters, that the temperate heate of the fire doeth separate the purest part of the iuice from the herbes, and also from the grosser iuice. This by natural lightnes is drawen into the head of the stillatozy, where by the coldnes of the helmet, it is made somewhat grosser, and so thoroow natural heate descendeth and passeth forth by the pipe of the stillatozy.

The origi-
nall.

And as the art of man vseth to make this water, so doth nature vse to make the water

OF VRINE.

of springs, whereof come all riuers, streames
and flooddes, except the sea. For seeing the Cause of
earth is not perfectly sounde and thicke of springs
substance, as stonies and some woods appea-
reth to be, but it is hollowe and full of holes,
as you see that cooke is: so y^e the ayze which
by his subtelnes pearleth euery neuer so lit-
tle a hole, entreteth & filleth this hollo wenes,
nature so leading it, because no place shoulde
bee emptie: in which place by the coldnesse
of the earth, the ayze is turned into water,
as you may see in walles & pillars of stone,
namely of marble, how the coldnesse of the
stone turneth the ayze into water, and han-
geth full of droppes, which sometyme trickle
down a pace, as if they did sweate. So whe
the earth hath turned the ayze thus into
water then doth it droppe downe and gea-
thereth together, & so runneth out as it can
finde or prepare way. As long therfore as
there is hollo wnes in that place with such
sort of coldnes, & none other let, the spring
of water shal neuer cease. But and if y^e way
by any meanes be stopped, then the water
turmoyleth & laboereth, other to expell that
let, or to make a new way.

C.

Pow

THE IVDICIAL,

The causes
of diuersity
in taste of
Water.

Now this water being thus engendred of the ayre, which hath no taste, is also naturally without all taste: but the taste that it hath, is the taste of the vaines of earth or metall, by which it doth runne. And that is the cause that some waters are sweete, and some sower: some fresh, & some salt, & other waies diuersly tasted: some also are hot, and some cold, and with other like qualities endued, according to the groundes whereby it passeth. But of this I wil not now speake because I haue appointed for it a peculiere treatise, if God graunt me time. Only this I say now, that a man that is expert, can by the colour, taste, and other qualities of the water whiche hee seeth, tel what vaines of earth or mettalles is in that place whence that water commeth, though he see it not.

And this water is expelled out of his first place, as vnprofitable there to remaine: and yet when it is come forth thence, it is good for diuers and sundry vses.

The generation of v-
rine.

Thus may we thinke of the generation and vse of vaine or mans water.

It shall not neede here to reckon exactly the places, causes, & the order of the 3. con-
coctions

OF VRINE.

ections which goe before the generation of brine, but it shall suffice to tel briefly, that of the meate and the drinke together, concocted in the stomake is made rude blood: (if I may so call it) which rude blood is wroughte agayne & made more perfecter in the liuer: and thirdly yet more purified in the hollow bayne, where the brine is separate from it, as whey from milke: but yet may not exactly be called brine, til it come into the raynes or kidneyes which drawe it out of the hollow bayne, by a certaine naturall power resting in them. And then doth the raynes or kidneyes alter it perfectly into brine, as the coldnes of the ground turneth ayre into water. But you must take this comparison or similitude to be spoken of & alteratiō it selfe and not of the cause.

Now whe brine is thus made like to that fashion of water (as I said) the as the water passeth forth from his first place, by the shewes outward, so doth the brine descend from the raynes by certayne bayne (as it were) called Water pipes, and runeth into & bladder: fro whence at due times, it is expelled forth, if the way bee not let. So that

THE IV DICIAL.

you may compare the raynes of the head of a conduit: the water pipes, to the conduit pipes: the bladder to the conduit: and the shaft to the rocke of the conduit.

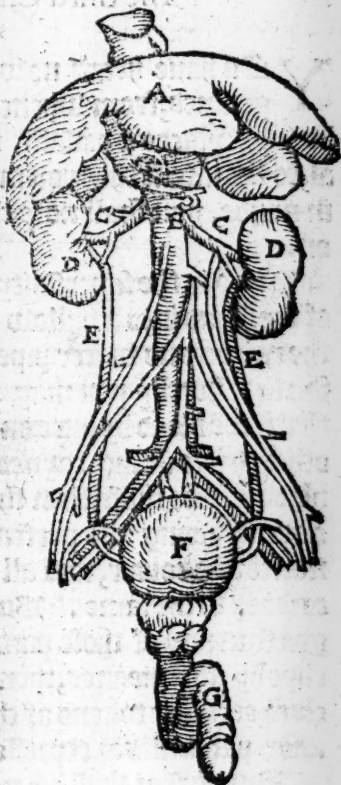
And further as the water doth declare by taste and colour, the qualities of the earth, or vaines of metall, whereby it runneth and from whence it commeth, so the vyne by colour and other wayes, declareth of what sort the places that it commeth thoro, and humors that it commeth from are affected.

And yet not onely serueth for this, but also as the water, though it departe from the earth as superfluous in that place, yet in other places and to other purposes it is greatly profitable. So the vyne, though it be expelled as a superfluous excrement, yet beside this commoditie of iudgement which it giueth of the partes that it commeth from, it doeth also serue for diuers bles in medicine, and other good commodities: of which both, I will anone orderlie write, after I haue declared certaine things appertaining to the due iudgement of it.

OF VRINE.

Of the Instrument and partes by which Vrine is engendred and passeth, marke this figure following.

- A. Is the liuer.
- B. the hollowe vaine.
- C. baynes by which the reans doe drawe the vrine, and therefore be called sucking vaines.
- D. the reanes.
- E. the water pypes.
- F. is the bladder.
- G. the spoute of the yarde.



All the other partes beside, appertaine to Generation and seede.

THE IUDICIAL.

What vrine is, and what tokens it giueth
in generall.

The third Chapter.

Y Du haue heard nowe howe vrine is ingendred, from whence it commeth, and by what places it passeth, the which thinges al, to the intent that you may the better keep in minde, you shall note this short definition.

The definition
of vrin,

Vrine is the superfluity or whey substance of the blood into a hallo w vaine, conueyed by the raynes and water pipes, into y bladder. So that hereby you may plainly perceiue, that if the blood be pure and cleane, and none other grieue in the raynes, Water pypes, bladder, nor shaft, then shall the vrine so declare it, being also perfect and pure in substance and colour, and all other tokens according to the same. But if there bee any greife in any of those parts, or the blood corrupt by any meanes, then shall the vrine declare certaine tokens of the same, as I shall anon particularly expresse.

But first it shall be necessary to instruct
you

OF VRINE.

you of the vessel, place and time meet to iudge
vrine, and of the manner of receiuing it.

Of the forme of the Vrinal, & of the place &
time meete to iudge vrine, and how it
should be receiued.

The 4. Chapter.

That vrine should bee kept to see, which
is first made after midnight common-
ly, or namely when the patient hath slepte
long: but you must take heede whether the
patient be man or woman) that they make
not their vrine in another vessel first (as ma-
ny vse to do) and then powver it into the vri-
nall when it is settled, for that causeth much
deceit and erro2 in the iudgement of it. And
if that the patient cannot wel make it in the
vrinall, other by weakenesse, or any other
cause, then let them make it in another ves-
sel: but see y it be cleane and dry: and as soone
as y water is made, powver it forth straight
wayes into the vrinall altogether, and leaue
no part of it out, as some curious folke do vse
to put the cleare part only into the vrinall,
and cast away the dregs, as though it stode
not with their honesty to bring such foule
gears

The order
to receiue
vrine.

THE IVDICIAL.

geare to the Vision, other of any like foolish mind. Solve it therefore in wholly, and let not the vrinall stande open, namely in a dusty place, but stop it close with a gloue or other lether, and not with cloth, paper, nor hey, and let it bee brought to the Vision within 6. houres at the furdest: for after that time it cannot well be iudged.

The vrinall

Solve as touching the Vrinall, it should be of pure cleare glasse, not thicke nor greene in colour, without blottes or spottes in it, not flat in the bottome, nor to wide in necke, but widest in the middle, and narrow still toward both the endes, like the fashion commonly of an egge, or of a very bladder being measurably blowen (for y^e vrinall should represent the bladder of a man) and so shall every thing be seene in his due place and colour. If neither the grossenes of the vrinall neither the colour, nor spottes shall lette the true sight of the colour and substance of the vyne, and the contents of it: neither the deforme fashion of the vrinall shall alter the regions or rowmes of the vyne.

The place.

Like wayes concerning the place meete to beholde vyines, you must looke that it be neither

OF VRINE.

neither too darke, so that your sight should not discern perfectly, other the colour, substance or contentes, for lacke of light: neither yet that your sight bee likewise deceived, if the plate bee too light, as in open light or beames of the sunne.

Besides this also must you marke the time due to behold vrines: but because there can no one time be assigned certain & exact to iudge all partes of it, I will briefly shew the order of the thinges to be considered in their time.

The time,

First, when the vrin is made, while it is yet somewhat hot, you shall consider the colour of it: for that may best be discerned then: and likewise the thicknesse of the substance of it: which if it be meane, shall then be best scene. All other thinges, as the bubbles, and the contentes shall be best iudged somewhat after, when the vrin is somewhat cooled, and they be duly settled in their proper places.

How many thinges are to be considered in Vrine.

The 5. Chapter.

NOw leaving this as a breefe instruction of the generation of the water or Urine, and of the manner of

THE IVDICIAL.

Four
things to
be conside-
red in vrin.

of receiuing it in vessels due, with time and place meete to consider it. I will particular-
ly declare how manie things are to be con-
sidered in it, which are commonly named 4.
1. is the Substance, 2. Colour, the Quanti-
ty, & the Contentes; and the Sauer ther-
to may be added as the fift: to the which 5.
if you shal ioyne Stablenes & order, as 2. ac-
cidents common to the first 4. things. (but
yet no lesse to be considered then they) then
shal you iudge the more certainly.

Stablenes.

Vnstable-
nesse.
Order.

Stablenes is called, when the vrine con-
tinueth certaine daies together of one sort.
And if it alter every day, then is that called
vnstablenes or changeablenes, to whiche
thing order doth appertaine: For order is
the folowing of one thing after another, as
blacke coloured vrine after white, Greene or
pale. I meane not, because that so it ought
to follow, but onely that you must obserue
how it doth follow. For blacke Vrine doth
not signifie the same if it follow after Greene
vrine, as it doth if it follow after white v-
rine: so that the order ought also to be mar-
ked.

But now we to returne to the four first
things.

OF VRINE.

things.

Substance is called in vrine, the vrine it selfe, in respect of the thickeſſe or thinneſſe of it : So that there are 3. ſorts of ſubſtance in vrine : thicke, thinne, and meane.

Subſtance,
Three ſorts
of ſubſtance
in vrine.
Thinne,

Thin ſubſtance is called, when you may perceiue well the ioyntes of your fingers through the vrine. And contrariwaies it is called thicke, when you can not well ſee your fingers through it : and y^e that is in the middle betweene extreamie thicke and extreamie thin, is called, meane.

Thicke.

Meane
Colours.

Colours are diuers, but the principall are theſe 6. White, pale, flaxen, yellowe, red and blacke. And al the other colours are contained vnder theſe 6.

As vnder white, are contained cleere as criſtall, white as ſnow, and pure as water which 3. are Light whites.

Light white
as Criſtal-
lic ſnowye.

Then are there other 3. more darker, as milke white, cleere like horne, and grey.

Waterie.

After white, followeth pale colour, and then flaxen, after it followeth palew, & then yellowe, which may be called golden, for it is the colour of pure gold.

Dark white
as milke white
horny gray
pale, flaxen
palew, yellowe

After it followeth light ſaffren, and then

Light ſaffron

ſaffron,

THE IVDICIAL.

Saffre color saffren, then claret colour, and then redde :
Claret. after it crymson, and then purple, and then
Red. blew.

Crimson. Then is there græne of diuers kyndes :
Purple. as lyght græn, græn as grasse, starke græn,
Blewe. and darke græne.
Greene.

Oily. There are also oyle colours (that is po-
Ash colour. pingay græne) of 3. sortes: as of græn, light
Blacke. oily, starke oily, and darke oily.

After these is there ashe colour, like vn-
to led: and after it (as last of all) commeth
blacke. And these be the chiefe colours.

Quantitye. Now as touching quantitie, it is also in
Much. 3. sortes: much, little, and mean.

Then it is called much quantitie, whē it
exceedeth the measure of a mans drinking.

Little. And then is it called little, when a man
pisseth lesse then he drinketh.

Meane. And that is meane, when a mans pissing
and his drinkinge is of like quantitie. All
this must be considered by due propozition.

Contentes. The contentes are all things in the wa-
ter, that be of another matter and substance.
Sedimente. particularly, then is the vrine: as the sedy-
sublation. ment oꝝ ground, the sublation oꝝ stowme,
Cloude. and the cloud. To these are added other dif-
forms

OF VRINE.

forme contents like heires, like huskes, like
brin, and such other. And also the crowne of
the vrine, with the bubbles, and other thing
swimming on the top of it.

For the better understanding of these con-
tentes, you must note that the whole vrine
from the top to the bottome, is deuided com-
monly into 3. rooms or regions.

The lower most is y^e region of the ground
or sediment: so that the grounds or sediments
are the contents that occupy the lowermost
regio. Or yet more properly, the sediment is
called a certaine substance of grosser matter
then is y^e brin, like to a quantity of very wate-
ry fléwme, which fléeteth a little aboue the
bottome of the vrine: But if it be so light, y^e it
swim in the middle region of the vrine, then
is it called the sublimation or swym.

Four rooms
or Regions.
Ground or
Sediment.

And if it bee yet more lighter, so that it
doth fléete in the highest parte of the vrine,
then is it called a cloude: whereby you may
perceiue that the ground, the swym, and the
cloude are but one thing in substance, and
differ onely by lightnesse and hefte, and ta-
keth his name according to the region that
it occuppeth.

Sublimati^o
or Swim.

Cloude.

An other di-
uision of the
3. Regions.

every

THE IVDICIAL L.

euery one of the 3. regions, is farther deu-
ded into other parts also: whereby you may
know exactly, howe farre all contents differ
from the iust roome of their region: so that
the whole bzin must bee deuided into 11. iust
partes, of which the nether region occupi-
eth 4. the 5. is the voyde roome betweene
that and the middle region, which contay-
neth 3. more, that is to say, the sixt, seuenth
and eight. And then the ninth is a voyde
roome betweene the middle region and the
highest: which highest region, contayneth
the other two parts that remayne, that is
the tenth and the eleneth, as this fi-
gure sheweth which here
after followeth.

Above

OF VRINE.

All these
 iii. regions,
 about the very
 brinke of the v-
 rine, you may see
 a certain ring as
 it were, going a-
 bout, and that is
 called a crowne.

Highest of all
 things in the v-
 rine are the bub-
 bles which other-
 wise goe about with
 the ring only, or
 els flate in the middle of the vrine onely,
 or els both. And sometime they couer all the
 whole top of the vrine.

Beside these, is there oftentimes as it
 were flotes or fattinelle on the top, & some-
 time certaine spots onely, which are like
 to droppes of oyle. And these commonly are
 the whole contents. For as for grauell or
 stone, or any like thing, is contained vnder
 the name of disforme contents.

You shal also vnderstand, that in the con-
 tents



Crowne:

Bubbles:

Fattines:

THE IV DICIA L

tents must the substance, the quantitie and colour be obserued.

Substance.

The Substance is either equall or vnequall.

Equall.

Equall Substance is called, when the ground, swim or cloude, (for to them appertaineth this consideration) is not tattered & dispersed, but iustly knit together.

Vnequall.

Vnequall is contrary, when it is thinner in one part then in another, or flattered out, and not suantly and vniiformely ioyned together.

Quantity.

The quantitie must be considered in respect to a meane, which if you know wel, then may you some iudge that to be overmuch, that is more then it: and that to be too little, that is lesse then it. But this meane quantitie must you learn of a perfect whole water, and best by the teaching of some good Philisition.

Of colours I haue spoken before sufficiently for their varietie.

What a perfect vrine is, and also how many wayes all partes of the vrine may be altered in a healthfull man.

OF VRINE.

Now that you know the difference of such things that ought to be considered in vrine, before you shall learne by consideration of them, to iudge of the person that made it, how hee is disposed in his body: you must first know how many wayes the partes of the vrine may be chaunged in a healthfull man. For the better vnderstanding of the which thing, and of all that shalbe saide hereafter, I will first define what a perfect whole vrine is: which as it betokeneth no griefe in it selfe, so it is a true rule to examine all other vrines by that are not whole, but declare in them some griefe.

A perfect whole vrine is meane in substance and in quantitie, and in colour palew, or party saffren, with a weite ground, duly knit and stable, without bubbles and other euill contentes.

Galen 2
cap. 12.
Crispian

So that this perfect whole vrine declareth the difference of all other vrines: For euerie vrine the more it agreeth with this, the better it is: and the more it disfreth from this, the worse it is, as I shall anone particularly declare.

THE IDICIAL

And heere you muste marke, that this perfecte whole vrine is not only taken of a perfecte whole man, but also of the lustiest time of mans age, that is at xxx. yeeres : or more largely, betwene xxv. & xxxv. For in euerie age dothe the vrine alter, as you shall heare by and by.

The difference of vrine by age in men.

Children.

Galen. 2.

presag.

Hippoc. 13.

Young mē.

Men.

Age.

The vrine of Children differeth but little in colour from palew, or light saffren, and in substance it somewhat exceedeth in thickenesse the substance of younge mens vrine, and hath much grounde in it. And the more they do grow in age, the higher wareth the colour, the substance the thinner, and the lesse is the grounde. And therefore when age is most freshest, the colour is palewe (so that the vrine of flourishing youth or perfect manhode, is palewe or lyght saffren) and there resteth, and goeth no hygher, and the grounde of it is meane. But now after that time the more age encreaseth & youth decayeth, the more the colour chaungeth from palew toward white, and

OF VRINE.

And the grounde wareth lesser and darker :
so that the vrine of Olde men is thinne and
white, with little grounde, enclining vnto
cruditie :

Of the vrine of women by age.

The vrine of womē which are temperate Women.
in healt he and in their flourishinge
youth, doth decline somewhat from pa-
lewe and lyght saffren towarde white, and
the substance is in manner thinne : but it
hath more grounde then mens vrine, Young wo-
men. Now
all they that bee vnder this flourishing age,
the younger they be, the whiter coloured is
their vrine, and the more grounde it hath
and if they bee elder, the more aged they are
the whiter also is their vrine, but the ground
is euer lesse and lesse. Aged wo-
men. And this you may see
howe both diuersitie of age, and diuersitye
also of kind or sexe, causeth alteration in v-
rine, without chaunge of health : for you
musste vnderstande all these ages with per-
fecte health.

The diuersitie of vrines, according to
the tymes of the yeere.

D.iii.

Euen

THE IVDICIAL

Spring:

EThen as diuersitie of ages altereth vyne,
So doth the times of the yere. For the
more that the spring time draweth toward
heate, the more the vyne gathereth highe
colour, departing from pale and flaxen to-
ward palew & light saffren: and the inequa-
litie of substance changeth into a due equa-
litie according to nature, and the grounde
doth ware thinner, & the quantitie is more
in respect to that is drunke: so that aboute
the middell of the spring they returne to a
meane.

Sommer.

In the beginning of Sommer, the co-
lour appeareth palewe and light saffren,
and the substance meane, the ground white,
duely knit and stable, but yet thinner then
a meane ground. And the more that the
Sommer proceedeth and draweth to the
highest, the lesser is the quantitie of vyne
in comparison to the drinke and the ground
chaungeth from his naturall whitenesse to
a palish colour and is much lesser and thiner.
And this thinnesse glystereth withall
and enclineth toward golden and saffren
colour.

Haruest:

When haruest commeth, then the co-
lour

OF VRINE. HT

lours do returne to a meane again: but the thinnesse and brightnesse remaineth still: the ground also is still obscure and litle, but yet it is white, duly knit and stable. And as Haruest goeth forward, so the vyne retour- neth to a meane in all things.

In the middle of winter and there about, the vyne keepeth due quantitie, but the colour enclineth toward white, & the ground is ouer great but in all other pointes it is meane.

And as Winter goeth on, the substance Winter. of vyne appeareth diuers, and the colour white, the quantitie greater in respect to y^e drinke, and the contents greater & uncon- coct: but toward the spring time they re- turne towards a meane, as I haue before saide.

Yet beside these also diuersitie of coun- tries causeth diuersitie of vyne, even by the same reasons as doth the times of the yere.

For contries that be temperate exactly, make vyne like vnto the spring time. And those countries that be hot and drye, make vyne like vnto sommer. And cōtrariwaies, cold and moyst alter water, as doth winter.

Countries
alter vrine.

THE IUDICIAL.

But countreis that are dyle and diskenped
red betwene heate and coloe, make vyne
like haruest.

Meats drin-
kes and
medicines.

Also meates and dyntes, and order of di-
ete, causeth vyne to alter: and medicines al-
so, as not onlie experience teacheth, but also
Hippocrates witnesseth in the vi. booke of
his Epidemys, (of raining sicknesses) in y
b. parte and the xv. sentence. as for example:

Meats of
light cōco-
ction.

Those meates that are lyght of concoction
and good in substance, cause good & temper-
ate vyne with pure contentes: but contra-
ry meates cause discoloured vyne and thin,
with straunge contentes.

Meates of
hard con-
coctions.

Meates that will not concocte, make les-
ser contentes, and diuerse in substance. C
uill meates cause greater contentes, and in
nothing duly formed. And as the qualiti-
of meates doth alter vyne, so doth y quan-
titie also. For if a man haue eatē much, and
not concocted it, his vyne shalbee thinne
and white, and sometime without grounde.
But if this crudity (or rawnes in stomacke)
continue longe, the vyne will be come di-
uerse in substance, and in contentes.

Drinking
of wine.

Also wine dyntes abundantly, causeth
alteration

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alteration in vrine.

But now we contrary wayes, if a man doe fast longe, his vrine will appeare fire and saffren coloured, & thin, with lesser grounde. Fasting long.

But if a man suffer famine, and doe not nourish, his water shal bee thin and white, with a certaine glistering, and without grounde. Suffering of famine.

Moreover, exercise and rest chaungeth vrine: for through excessiue labour, the vrine chaungeth from lyght saffren, and at lengthe becommeth saffren coloured, with little grounde, thinne, and hygher coloured then it shoulde bee. And sometime there flæteth on the top a certaine fattines, specially after ouermuch wearinesse. Labour.

But idlenes and rest dooth contrary wayes cause white vrine, with greater and grosser grounde. Rest.

Furthermore, sleepe, and watching, if they excede measure, they alter vrine: but there is a difference betwene both sleepe and watching comming of sickenesse and them both when they bee taken willingly in health. For if that sickenesse cause ouermuch sleepe, then is the vrins whytish, Sleeping Watching.

D. v.

with

THE IVDICIAL

with substance other fully thicke, or but
partly ⁱⁿ, & the contents many & indigest.

**Naturall
leepe.**

But if that such sleepe come naturally the
vrine is not so white, but rather flaren, and
the substance meane, with greater and wel
concocted contentes.

**Voluntary
leepe.**

**watch in
sickenes.**

And likewise they that haue watched
purposely and not by reason of sicknesse,
their vrine is but little chaunged. But if
they watch for any sickly cause, their vrine
will chaunge but little at the beginning: but
with continuance the contentes will be
dispersed, and at the last cleane wasted, & y^e
substance of the vrine wareth thinner and
thinner, by little and little, and the colour
enclineth other to white and watery, other
to golden, saffren, or blacke, according
as the cause is that maketh it so to chaunge.

Of alteration by complexion, I will
write in the next chapter.

Now haue you hearde as touching al-
teration of vrine in health, according to
diuersitie of ages both in men and women,
times of the yeare, countreies, meates and
drinkes, labour, rest, sleepe and watch: so
that you must haue regarde to these in all
iudgements

OF VRINE.

iudgementes both in health and in sicknesse. For if these be not diligently marked, they may cause greate error, as you may well consider.

First therefore, in eucry vrine you must consider, whether it bee a mans or a womans, and what age hee or she is of: then what time of the yere it is, and what countrey, what meates and drinks the person vsed: and like waies of labour and rest sleape and watch: and then must you consider howe euerie one of these dooth alter vrine: so that if the altering of them from that healthfull vrine (whereof I spake in the beginning of this chapter) be but such as one of those foresaide thinges would cause, then may it not bee iudged to come of any disease, as for example. High coloured water in sommer (so that it passe not saffren colour) or white coloured water in winter, shoulde rather bee reckoned to come of the time of the yere, then of any sicknesse: and like waies of other thinges.

What be the generall qualities that alter the partes of vrine.

The 7 Chapter.

What is to be considered in vrin

Before

THE IVDICIAL.

BEfore I entreate of the signification of the partes of vrine, I thinke it good to instruct you of the generall qualities which cause all alterations in vrine: whereby you shall perceiue not only what euery vrine doth betoken (as I shall anon set forth) but also if you marke well this chapter, you shall see the cause why euery vrine doth so signifie.

You shall vnderstand therfore, that there bee foure chiefe and only qualities, whereof all things that are both in the Sea & earth are made: as man and beast, fish and foule, trees, herbes, stones, and mettals. These 4. qualities are heate, colde, moystnesse & drynesse: and these iiii. continuing duly tempered (as nature ordered them first in euery perfect body) bee the cause of continuall health. But if they bee altered wrongly, then doe they cause diseases diuersly, according to the diuersitie of the alterations: And as they doe cause diseases, so they chaunge the colour, substance, and other partes of the vrine, whereby wee may coniecture the cause of the disease: and so consequently the disease it self, though sometime it declarerh
the

OF VRINE.

the disease it selfe, and not the cause thereof.

But now to come to the matter meetest for this time, you shall marke, that two of these foure qualities are named *Passiue*, & they cause but small alteration in comparison. The other two are called *Actiue*, and they cause great alteration.

Passiue and actiue qualities.

The actiue qualities are heate and cold, and the Passiue qualities are drynesse and moistnesse.

When moistnesse therefore exceedeth alone, it dulleth the naturall colour of vrine, thickeneth and engrosseth the substance, and encreaseeth the quantitie. And as the ouer part of it aboueth wareth rough and troubled, so the grounde encreaseeth and continueth rawe and vnconcoct.

Moistnes.

But drynesse doth diminish the quantitie of vrine, and also the contentes: It maketh it thinn in substance, clere & bright, and causeth meane colour, and the grounde appeareth grosser.

Drynes.

Like wayes heate, if it exceede measure but little, it maketh palewe and light saffren colour in the vrine. But if heate exceede greatly, it causeth golden and saffren colour

Heate.

THE IVDICIAL

colour, with meane substaunce, and a little brightnesse: the grounde is meane in respect to the quantitie of vrine, but it declineth from the deawe whitenesse towardes saffren colour.

Colde.

But colde on the other side maketh vrine turne to white colour, and chaungeth the substance from a meane. And if the cold increase, the vrine will alter from meane substance, and therefore consequently will be other thynne other grosse. If it bee thynne or vnpure, the grounde shall be other obscure and little, other much, and that diuerse and vnconcocte.

And this is the working of these foure qualities when they excede alone.

**Compound
distempe-
ratures of
qualities.**

But and if two of them excede together, there may resulte of that sorte foure other distemperaunces: as hotte and drye, hotte and moyst, cold and dry, and cold and moyst. Nowe what alterations these and euery one of them doeth cause the vrine, you may easilie coniecture, if you keepe in minde that, that I sayd of the foure simple qualities: and so adde together the alterations.

And this must you remember therewith,
that

LA OF VINE. IT

that where they both agree in any alteration, the cause that alteration to be the greater: & where they be contrary, they cause the alteration to be nearer to a meane: how bee it some what to helpe you, take this brieue declaration.

As a temperate man doth make that perfect urine, written of before, so the urine of a sanguine man (which is hot & moist) shall bee yellow, or light saffren coloured, by the reason of the heat: & somewhat grosser by the reason of the moisture.

A temperate man.

In a colozicke man (being hotte and dry) the urine shalbe in colour as in a sanguine man, but in substance thin, by reason of the dryghnesse.

A cholericke man.

The urine of a melancoly man, (whose nature is cold and dry) shalbe white through the cold, and clere for the drynesse.

A melancolicke man.

The phlegmaticke man (which is cold and moist, maketh urine whit through cold, and thicke by the moisture, for as heate and cold altereth the colours, so drynes and moisture chaunge the substance. Now if you haue remembred all that I haue written before, then shall you be the master and better able

A flegmaticke man.

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a great deale to perceine the reasons of the
tokens which vrine doth giue. And so shall
your knowledge be the more certaine if you
know not only the thing, but also the cause
of it. Now therefore will I write of the
signification of the partes of vrine, particu-
larly, that you may perceine that first and
cheife comoditie of vrine which it woorketh
for mans health.

The significations of the partes of
Vrine particularly.

The 8. Chapter.

I Told you in the vi. Chapter of this booke
what vrine was most perfect, sounde, and
healthfull of all other. And I sayd, that
it was the rule and tryall to examine all
other vrines by: so that y^e nearer that any
vrine were vnto it, the better it were: and
the further that it declineth from it, the
worse it is. This (I sayde) shoulde bee as
a generall rule: which thing to bee true
in healthfull men, you may perceine by
that I haue written alreadye. And that
it is

OF VRINE.

It is also true in sicke men. Hippocrates witnesseth, saying: That vrine is best, whose ground is white, duly knit and stable, all the time that the sicknesse preuaileth. But Galen, to supplie that that is understood in this saying, and so to make it perfect, addeth thereto: that it must bee of colour partie golden or palew, and of a meane substance betwene thicke and thinne. And also in these things is required stableness, to make it a perfect vrine for y^e that is vnstable in any part, in that it is not perfect.

Here were a place to speake of the difference of this changeableness or vnstability: for there is one sort called ordenarie, and another called disorderly, and of both these are there diuers differences. But because they depende of an exacter iudgement then vnlearned men can well attaine vnto, I ouerpasse them for this time, and will declare the other differences of vrine, whereby it altereth from this meane vrine, in all partes particularly.

And first I will begin with the substance of vrine, the which (as I sayde before) is of three kinds, thicke, thinne, and meane.

Substance.

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Meane.

A meane vyne is that, that is in the middle between extream thick, & extream thinne. And as it is meane betwene them in substance, so is it meane in signification, for it doth betoken (of it selfe) only good temperance and health. But the other two betoken distemperance and default of concoction, and that diuersly, according to the diuersitie of the causes of them, as you shall now consequently heare.

This vyne.

First to speake of thinne vyne, either it doth still so continue thinne, as it was first made, either else it doth shortly waxe thick & troubled. That that doth continue still thin doth betoken lacke of concoction, and so doth the other also: but yet this that continueth thinne betokeneth more lack of concoction: for it betokeneth that nature hath not yet begun to concoct. And therefore is that water, a signe of extreame cruditie or rawnesse in nature. But that that waxeth thicke, after it beginneth to coole, though it betoken lacke of concoction, yet doeth it declare that nature hath begunne to concoct already, notwithstanding it is an euill vyne, for it signifieth that nature hath neede not
only

OF VRINE. IT

onely of greate strength to performe that concoction which shee hath begun : but also that there is required long time to the performance of the same : For the which cause Galen calleth this, of all vrines the worst.

Thus haue you hard touching crudity and concoction, what thinne vrine doth signifie, so that all thinne vrine betokeneth cruditie. And beside that doth further betoken (as witnesseth Hippocrates) gatherings or postumations in the nether partes of the bodie, namely, if it continue so very long, and the patient escape death.

Furthermore, if such thinne vrine haue with it a light whitenesse, it is a very euill Thinne and white. signe. For if it be in a burning ague, it is a token of fransicknes. But if the patient bee fransicke already, and the vrine doeth so continue, it doth most commonly betoken death. And if he escape death (the which is seldome seene) then shal he be long sicke, and escape hardly.

Thinne Urine also betokeneth diuerse other things : as the stopping of the raines, and of the water vaines And like

THE IVDICIAL

wayes, if a man haue had much blæding, or
laxe, or pissing, his vrine will be white and
thinne, and almost without ground : Like
maner in olde age, and long weakenesse of
sickenesse. Also in young childezen if it con-
tinue long, it is a deadly signe.

Yet thinne vrine doth sometime betoken
end of sicknesse and recouerie of health : as
in Agues (namely cotidianes) if at the be-
ginning of them and so after, the vrine did
appeare thicke and troubled, and especially
if the colour amend therewith.

Thinne and
flaxen.

And if it bee thinne in substance, and of
flaxen colour, then is it better then thinne
and white : for because the colour is better
though the substance bee all one : so that
though it betoken some weaknesse and lacke
of concoction, yet not so much as doth the
other, for the colour is meanelly concoct : that
is to say, naturall heate is meanelly encrea-
sed.

Thinne and
golden.

But if it bee thinne and golden, it is yet
more better then thinne and flaxen : for the
colour is more exact and this betokeneth
concoction halfe complete : for that that it
lacketh in substance, it hath in colour.

After

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After this is there thinne and saffren Thinne and
saffren.
coloured, which betokeneth first lacke of
concoction, and beside that, default of nou-
rishment, as in a young man that fasteth
long. And sometime it betokeneth that ex-
cesse of heate in the inner partes of the bo-
dy, doth cause colericke humours to abound,
as in the feuer tertian. Beside all this, it
betokeneth thought, carefulnesse, and wat-
ching, and also ouermuch labour, and ta-
king of heate in the Summe.

And thus haue you heard the significa-
tions of thynne vyne, both alone, and also
with such colours as it can be coupled.

Nowe shall you heare what thicke vyne
doth betoken, both alone, and also with
such diuerse colours, as it may bee compe-
led.

Thick vyne (which is so, I meane, when Thicke.
it is first made) other it doth continue still
thicke, other else it doth settle, and waxe
cleare. If it continue still thicke, it betoke-
neth that that disturbance, which was in
the bloud, that is to say, the rage of sick-
nesse, doth still continue strongly: and that
naturall strength is but weake. This
vyne

THE IVDICIAL

urine is not so good as that which doth settle and waie cleere. For that doth betoken that the disease shall shortly be overcome: howbeit there remayneth yet somewhat of that distemperate trouble in the blood: yet nature hath the ouer hand, and expelleth the matter of the griefe, and therefore is such a urine called good, but yet it betokeneth some lacke of concoction, though not so much as that which continueth troubled & thicke stil.

Also thicke urine (if it be exceeding thicke) doth betoken death, as Hippocrates saith. And the urine that is thicke and troubled, like beastes urine, doth betoken head ache, either present already, or shortly after to come. If thicke urine appeare in an ague, where thinne urine went before, it betokeneth that the sicknesse will abate straightwayes, for it declareth that nature hath overcome the matter of the sicknesse: but if it appeare thicke at the beginning of the ague, and doe not waie thinne in proesse of time, it betokeneth plenty of matter, and weaknes of nature: so that there is feare, least nature shall be overcome, except the colour do amend.

Thicke urine also betokeneth opennesse of the

Thicke: and
white:

OF VRINE.

of the water pipes and raynes. And if it bee
thicke and white, it betokeneth great plen-
tie of raw humours, and sundry kindes of
fleume to be gathered in the bodie: and be-
tokeneth also (namely if it bee much) that
those gatherings, which might be looked for
in soze agnes shall not ensue, for the mat-
ter which should cause them departeth out
by vrine: but the whitenesse of this vrine is
bright as snowe. For if it be somewhat
darker like the whitenesse of milke, it is a
token of the stone, either in the bladder or
raynes, namely if such vrine chaunce in the
ende and amending of sicknes.

But if the colour of it be grey, it betokeneth
not only plentie of matter in the body, but
also that the whole body is possessed with
a dangerous sicknesse: wherof oftentimes
it chaunceth the patient to breake out with
blisters and heate in his skinne.

Next after this followeth thicke claret co-
lour (for flaxen, yelloſe, nor saffren colour do-
eth not agree with thick vrin) and it doth sig-
nifie that the disease shall continue long, spe-
cially if the ground of it be also of claret colo-
r. But yet this disease without perill of death.

Grey. IT
3

Thicke and
clarret.

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**Thicke and
redde.**

Thicke vyne, if it bee redde coloured, doth betoken abundance of blood, as is seene in continuall Agues, and in all perillous Agues, as witnesseth Theophilus. If this water come by little and little, it is an euill token, for it doth alwaies declare danger.

And if that sort of vyne (in such Agues) doe waie troubled, so that there come with it a easenelle of hearing, and ach of the head, with payne in the necke and in the sides of the belly, it betokeneth that the Patient shall haue the falling euill within a seven night.

**Thicke and
Crimsen.**

And if a thicke vyne haue a crimson colour, If it bee burning Agues, and the Patient then haue the head ache, it betokeneth that a chiefe criticall signe eyther is then present, or else nigh at hand.

**Thicke and
blewe.**

But if the vyne bee thicke and blewe coloured, it signifyeth diuersly, as the persons are that made it. For in them that are in way of recouerie, it betokeneth that they shall escape their griefe. It signifyeth also payne in the water pypes, or else that the partie hath runne much.

And

OF VRINE.

And if it appeare such in old men, and that continue long, it declareth not onely that the bladder is infected with euill humours, but commonly also that he shall berydde of them. But if it come after the grieve of the stone, it declareth that the grieve shall bee turned into the strangury.

Thicke vyne and greene, namely in Agues, is a token of the yallowe Jaunders, either present, or ready to come. Thicke and greene.

Thicke vyne and ashe coloured, if it appeare in Agues and doe not settle, it is a signe of madnesse, But in the burning Ague, it betokeneth that the strangurie will come shortly. Thicke and ashe coloured.

But if blacke colour appeare in thicke vyne, it betokeneth sometime well, as in the ende of the Fener quarten, and of melancholike madnesse: for it betokeneth that the melancholike matter, which caused the diseases, doth auoid out. Thicke and blacke.

But sometimes it is an euill token, for it signifieth that eyther the blood is burned through exceeding heat, or els that naturall heat is cleane quenched through deadly cold,

and

THE IVDICIAL.

and therefore is commonly called a deadly signe, namely in sharpe Agues, if it haue an euill sauour. And so meaneth Galen, when hee saith that he marked: the thicker that a blacke water is, the worse it is: and more oier: that he neuer saue any escape, which made such vyne.

And thus haue you heard of the significations of thin and thicke vyne, with such coloures as maye bee coupled therewith. Nowe will I write a little of the coloures alone, and of such tokens as come chiefly of them, rather then of the substance or any other part of the vyne.

Colours of
vyne.

The colours of vyne declare commonly how heat and cold do raigne in the body: so that the whiter the vyne is, the greater is the cold, and naturall heate lesse: and the higher coloured that the vyne is, the greater is the heate.

White:

But to speake particularly, that you may perceiue it the better. If the vyne be white, it is a signe that concoction fayleth quite: and the lighter coloured, the worse.

Pale.

Pale colour is better somewhat, though it also declare lack of naturall heat and strength

And

OF VRINE.

And flaxen colour, though it betokeneth beginning of concoction, yet it is not perfect howbeit it may be well taken, if all other signes be good.

Flaxen

Palew and light saffren (as you haue hard before) are the best colours and most temperate, which betoken exact concoction.

Palew light saffren.

But golden and saffren colour declare excesse of heate.

Golden saffren.

Claret is next, and then red, after it crimson, and then purple, then Greene, and last of them is onely vrine: which as they goe in order, so they declare greater and greater heate with increase, not only of the qualitie, but also of the matter containing the same.

Claret red.
Crymsen
purple.
Green onely

But now of the other side: blew vrine, and ash colour, are tokens of excessive colde, sometime with matter, and sometime without: and so likewise of blacke vrine howbeit, it commeth sometime of excesse of heate.

Blew ashe colour.

But how you may know the differences both of it and all the other, now will I shew in order, with the rest of their significations.

White vrine, if it come in great quantitie, in a whole man, it betokeneth much drinking of thinne wine.

White

But

THE IDICIAL

But if it be meane in quantitie, with a belov ground, it declareth cold diffemperance of the liver. The vyne doth appeare white, with a difforme and unconcocted ground, in them that haue the droppe. But in old men, white vyne is no great euill signe, as you may perceiue by that I sayd befoze of Ages, how they alter vyne. But in yong men, and such as are of freshest age, it is a woꝛse signe, and specially if it haue, either no contents, either els euill contentes. And if vyne continue long time white, without chaunging, it betokeneth painefull beating of the head, dafelling of the eyes, and gyddinesse, and also the falling euill, lothsomnesse of good meates and lusting sometime after euil meates, gre die hunger, paine in limmes, and painefull mouing of the seneues, and diuers greefes of the head and raines, and also payne in the fundament, and great weaknes by sicknes: for all these doe folloꝝ continually lacke of concoction, either cold, either stopping of the vynes and conduct, other transposing of the humours.

But the differences of these can not easily bee knowne of euerie man, yet such as

are

OF VRINE.

are learned may gather certayne distinctions of them by the accidents which follow diseases.

Darke white colours, as milke white, white like horne, and graye: If they appeare in the beginning of Agues, and in the increase of them, they doe betoken much paine. But in the decrease of Agues, they declare health, especially if it come plentifully.

Milk white
hornewhit
gray:

Pale vrine and flaxen, doe not lightly appeare in Agues, except they bee easie Agues, and short, as those which continue but one day: but if that it do followe after burning agues, it declareth that they bee fully dissolved.

Pale, flaxe

As for palew and light saffren, they are (as I sayde before) the best and most profitable colours, namely in young men and fresh youth. But in olde men, women and children (whose vrine, as I haue sayde, declineth towarde white and pale) it doeth betoken that their bodie is too hotte, other by reason of their dyete, or else of their exercise. But in as much as it is but meane excesse, it declareth but small grieve.

Palew saffr

Golden

THE IVDICIAL

Golden saffren colour. Golden and saffren coloured vyne, if it be either somewhat thynne, or very thicke, either it hath no ground, or else very fewe and darke contentes. But in this they differ, that golden vyne declareth excelsse of heate, and matter also, by reason of meates, sharpe medicines, chafing of the bloud thowt towe anger, heate of the bowels, or else heate of the time of the yere.

But saffren colour appeareth rather with default of matter, through some affection of the minde, watching, heate of the sunne, labour, and such like thinges, which increase thynne and yellowe choller, and diminishe naturall heate, so that the cause of this colour is choller it selfe, increased either in quantitie, or else in qualitie. But in old men and women; and such other there is some greater cause that occasioneth it: for it signifieth an Ague commeth of saffrenly choller dispersed through the whole body: After which there followeth commonly, gyd. dynesse, head ache, bitterness of the mouth, lothfomenes of meate, thurstinesse. Also in yong men, such vyne is caused through much exercise, and vse of hote meates.

CLARET VIN.

Of claret and red vrine.

Claret and red vrine is coloured either Claretvria.
of the myxture of red choller, or els of
the corruption of blood : such vrine often-
times goeth before Agues. For when the
blood doth so abound, that it cannot be duly
laboured, nor can take no ayer, there is en-
gendred a certayne corruption, which as it
is red of colour it selfe, so it causeth the v-
rine to bee red in colour if it be much, else it
maketh only claret colour. But if it bee ex-
acte redde, like grayne, it betokeneth that
blood issheweth into it out of some waynes
nigh to the raynes, which other are broken,
or other wayes opened. But howe it may
be knowne from whence it commeth & how,
there are many meanes to searche : but be-
cause they are not light to perceiue, I will
reserve them for Physitions that are lear-
ned. This colour of it selfe is no great euill
signe, namely in young men : for it betoke-
neth excesse of blood, which may well bee
borne of them. But in olde men it is a very
euill

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euill signe, for it betokeneth other long sickness, or els death: sith nature is so weake that it can not keepe in her natural humour. And if that red colour come of red choler, as it both in young men, for the most part and not of bloud (which thing a learned Physitian may coniecture partly by the former dyete, and other signes moze) the accidents shall be the moze troublelous: howbeit yet not so euill, as when it commeth of saffren or golden choler: for this causeth greater thirst and moze troublelous sleepe, then the other.

Of Crymson colour.

Crimson
colour.

Crymson colour is a token that the good humours of the bodie are burned, and turned into redde or blacke choler, which cause woorse græfes then the other: howbeit if it haue a good ground, the grieve is the moze moderate: But if it haue other no contentes for a space, or else euill contentes, and the bryne appeare like a thicke myste, but somewhat glysteryng light, it is a signe that nature needeth such strength to reconer her selfe

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to her owne state. Notwithstanding such v
rine is caused sometimes in whole folke, by
reason of much labour and long tournyng,
and then it hath some good signes there
with. But in them that haue a sharp Ague,
such crynisen coloure of vyne doeth beto-
ken, that corrupt blood doth abound, and that
it doth putrifie, and turne into choler. And
commonly they that make such vyne, doo
thyrst much, and are drye in their mouth
and are troubled in their sleepe, and feele
sharpe Agues, and are halfe distract, and feele
payne of the liuer with coughing.

Howbeit, yet these signes may be some-
times as well good as bad, according as the
colours do change to better or worse.

Of Purple colour.

Purple colour declareth neede of much Purple
strength before it can bee altered to a colour.
good vyne.

This vyne is a signe of burning cho-
ler. And if it do continue very long, it is a toke
of the yellow Jaunders, with aboundance of
grosse and corrupt choler, gathered in the li-
uer. And at the beginning there goeth with

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it some spices and grudginges of the Ague, with a little thirstinesse : but vnlesse there be discretion vsed in the diet of such a patient it may turne to a much worse disease.

Of Greene vrines.

Greene colour.

Greene colour is an euill and a dangerous token, for it needeth not onely long time, but also continual strenght too bringe it agayne too a good trade. The higher that this colour is, the more it declareth that choller exceedeth the other humors : which if it be any more burned, will cause blacke vrine, of which I wil anon speake. But if greene colour come of wasting of the fatter, then is it somewhat like to oylie colour, or popiniay greene : but if it come of aboundance of purpellish choler and thzough increase of his qualitie, then doeth the coloure inclyne more towarde black, and glistereth with shadowe greene, drawing verve nigh vnto blacke. After greene choler followeth madnesse, parbyckynge, and aucydng of choler : sometimes with matter, or els burned : and also continuall

OF VRINE. IT

shall thirstinesse, and burning heate of the
tonge, straightnes about the stomacke. And
like other thinges. But if the patient con-
tinne strong, and the coloure of the vrine
doe waxe lighter, there is good hope, else
there is great feare, least of the dyynesse and
burning, there doe follow contraction of the
fenowes which will kill the patient.

Of oyley vrine or Popiniay Greene.

Oyley vrine is of thre sortes, as I sayde
in the v. Chapter, that is light oyley, or popiniay
darke oyley, and darke oyley. greene.

Oyley vrines are a token of vnnaturall
heate, and the higher that the colour is, the
greater is the heate. And also they betoken
molting of the fatte within a man, for of it
are they so coloured. But at the beginning,
when there is a little fatte molted, the vrine
is light oyley. For if it looke darke oyley, then
it signifieth that the disease increaseth. But
if it come once to darke oyley, then is the dis-
ease sore increased. Hippocrates in the vii.
booke of his Aphorismes speaking of fatnesse
in vrine, saith thus: Who so maketh vrine

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with fatty flottes conuining much and faste,
they haue sharpe paynes in the raynes.

Which sentence though it seeme more to
appertayne to the contentes then to the co-
lour, yet doth not onely Galen, but also Aes-
tius, Actuarius, and also an other Grecian,
(whose name I know not) expound it a-
mongst colours: and by it declare the differ-
rence to know whether that wast or molting
of fatte bee in the raynes it selfe, or in other
partes of the body. For if it come fast toge-
ther, (as Hippocrates saith) then cometh
it from the rains it selfe, and betokeneth the
wasting to be in them. But if it come softly
and increase by little and little, then doth it
declare that y^e whole body is ouercome with
unnatural heate, and that the fatte of it doth
wast: and doth betoken (as Act. witnesseth)
a wasting Ague, consuming the body.

Of blewe vrine, Ashe colour and blacke.

Blewe colour, Ashe colour, and Blacke,
doe differ only in lightnes and darknes.
For ashe colour is darker then blewe: and
blacke is darker then any of them both.

Blewe

OF VRINE.

Blew colour sometime commeth of moderate melancholy, & then is the vrine somewhat thinne in substance: and sometime it commeth of great colde, and then it is thick in substance. And sometime it is a token of mortifying of some part. Yea, and sometime even of whole nature: namely, if the colour change to worse and worse, and there went before no token of concoction.

Ashe colour vrine commeth of like causes, and betokeneth like things. Howbeit it is so coloured many times, when the partie that made it, hath bene sore beaten and bruised. But in this you neede not the helpe of vrine, for you may see the wals and tokens of the stripes in his body.

Black vrine whiche is extreame blacke, sometyme betokeneth extreame heate, and sometime extreame colde: the which both you may distinctly discern, if you do obserue order of alteration in the colours of the vrine that the patient made last before. For if his vrine before were greene, or like thereto, then doth the blacke vrine which followeth it, betoken extreame heat. But if

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it were last before blew or asho coloured, then doth it signifie extreame colde. This blacke colour though it be commonly an evil and deadly signe, as I sayd before (speaking of thicke vyne and blacke) yet sometime it is a good token.

For in all diseases lightlie that come of melancholy matter, it betokeneth that the matter doth auoyde, and so the sicknesse to ende. And such vyne doth appeare many times after purgations, or other meates and drinckes which purge the spleene: namelie if a manne doe labour vpon them, and was before diseased of the spleene. Howe be it, sometime meates and drinckes of like colour cause blacke vyne, as Galen witnesseth, namelie after darke redde wine, and Allegaunt.

But in moderate Agues, if such blacke vyne doe appeare, it is a token of death, except it be one some Criticall dayes. And like wayes in sharpe agues, especially if the sauer be strong and stinking: vntlesse it come of some greese of the bladder.

Let this suffice for this time, as touching
Quantitie: colours. Nowe for the quantitie of vyne, as
when

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When it is meane, it is a good token: so when it is either too much either too little, it is an euill signe, except it come of such cause, (as I shewed befoze) that altereth vyne in a healthfull man.

As first excessive quantitie of vyne, cometh of much drinkeing of thinne wyne, as Much in a whole body Rhenish wyne, and such like. But that shall you thus know: for the colour wilbe white-ly, and the substance thinner then a meane: the contentes also will bee diuerse, and not duly knit. Likewise if there bee abundance of raw humours in a man unconcocted, & yet nature perseuering strong, then is ther great quantity of vrin, & somewhat thin of substance, but not so white as the other, & the contents of this are better. Also (as Hippocrates saith) 4. Aph. 3. much vyne made in the night, is a token of small sege: so that if any impediment let naturall sege, then will the quantitie of vyne bee the greater. But in this, as the colour is meane, so is the ground both greater & grosser: yet in healthfull folke may y^e vrin, by another means also be greater then a mean: and y^e may bee by medicines which prouoke vyne. But then is the colour moze naturall

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then the last that I spake of, and the ground is thinner of substance: so that it is darke and scarcely seene, and then is there a certain glittering in the vrine it selfe.

Little vrine
in a whole
body.

Now contrariwaies, and of contrary causes commeth small quantity of vrine. For it commeth sometime of lacke of drinke, or dry meates, and then is the colour light saffron with a smal ground, but yet somewhat grosse. Also both meates and medicines that are clammy, and apt to stop the water pipes, do cause little vrine, but then is the ground also little and thinne.

Besides these, much sege causeth vrine to be lesser: for if the one excrements be greater then nature would, the other must needs be lesse, if the body bee healthfull. In this vrine, as you may partly know the cause of it by the knowledge of the excessive sege, so will the vrine it self be thinner, & the ground very darke, thinne, and not duely knit. And thus many wayes may this alteration appeare in a healthfull body.

Much vrine
in a sicke
body.

Nowe in a sicke person, much vrine other betokeneth the dropsie, and then is it like water, with a rawe and diuerse ground,

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grounde, either els if it bee white, thin, and without grounde, then doth it betoken the pissing euill. And this vrine (as witnesseth Galen in his first booke of Iudicials) is the worst of any other of like sorte, (I meane which declare lacke of concoction) for it declareth the decay, yea I may say, the utter extinction of two naturall powers, that is the retentive power, and the alterative power also.

Diabete.

Such vrine, in colour fierie, and light saffren, or of any like colour, is to be feared, namelpe, if it bee coupled with euill contents. But if it bee of crymisen or purple colour, and so proceed, especially if no concoction went before it, then doth it encline to euill, and betokeneth a certayne mortifying and wasting of the whole composition of the body.

But if much vrine come in an Ague, namely toward the end, and that there went before it little vrine, thicke and ruddy, then is that a good token, as witnesseth Hippocrates, for it betokeneth the Ague to bee at an end. And this vrine will bee white and thin moderately, and will haue a meane ground.

4. Aph. 6.

How

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Little vrine
in a sick
body.

How little quantity of vrine, with a grosse ground, vnduly knit and vnconcoct, is an e-
uill token: for it betokeneth the weakenesse
of the alterative power, which is not able
to extenuate, concocte, neither alter the mat-
ter, and therefore doeth it with much diffi-
cultie passe forth in such grossenes. How be
it, if there follow after it a more thinner v-
rine, with the ground wel and duly knit, and
stable, then is it without feare. For this lat-
ter vrine (as you heard before) is a token that
the cause of the other is overcome and van-
quished.

This little quantitie of vrine commeth
sometime in vehement Agues, and then is
the violent heate cause thereof. Sometime
also it commeth of the stopping of the wa-
terpipes, not only through clammy meates
and drinks, but also of some disease or greife
in them.

And this now we shall suffice for an intro-
duction, as touching the substance, colours,
and quantitie of vrine.

Contentes.

It followeth next, to speake of the con-
tentcs which so greatly helpe to the right
iudgement of vrine, that Hippocrates (in
his

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his second booke of Prognostications) doth by
them only, yea, and that by one of them (I
meane the ground) pronounce the iudgment
of a perfect vrine: saying that that is the best
vrine, which hath his sediment or ground,
white, duly knit and stable, and that conti-
nually all the time of the sicknesse.

Sediment.

Now seeing this great clerke and father
of Whisicke, doth thus esteeme the grounde,
it shall not seeme vnmeet, that I orderly doe
write briefly of those principall thinges that
be to be considered as touching the contents:
and first of all of the ground, which hath al-
teration (as you haue heard) both in sub-
stance, colour and quantitie.

But now as touching the substance:
Then is it onely meane, when the thirde
concoction in the vayne is perfect. For
the grounde is the excrement (as you might
saye) of that thirde concoction: and is like
in forme to matter, saue that it is more duly
knit together then is matter, and doeth not
smell so euill as it: or else you may liken it
to thinne steame.

This Ground is then grosse, when the

Grosse
vaines ground

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baynes are replenished with raw humors.
 Howbeit this grossenesse or thicknes is not
 alwayes an euill token: for sometime it is
 a signe that nature hath preuayled against
 the crude humours which caused diseases,
 and doeth expell suche superfluous extre-
 mentes. And that shall you discerne by the
 goodnesse of the colour, and also if it come in
 the declining of the sicknesse: for if it come at
 the beginning, eyther in the increase of the
 sicknes, then are they to be suspected as euill:
 especially if they bring with them euill co-
 lours.

Thin ground

A thynne ground, being also pure, and so
 cleuing to the bottome of the vrinall, that it
 will not lightly rise, though the vrinall be
 shaken, it is a token of great weakenesse of
 nature in the thirde concoction, and such a
 ground appeareth mosse in white and wa-
 tery vrine. Howbeit sometime a thin ground
 cometh by the reason that the raw humors
 are extenuate through naturall heate, which
 getting new strength, doeth extenuate and
 disperse all grossenes of raw humors with-
 in the baynes. For the propertie of heat, is
 to knit and bynd together thynne thinges,
 and

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and to extenuate and disperse grosse and rath
things.

Nowe as touching the colours of the Colour of
ground: the perfect ground is neither excre the ground.
ding white, neither yet pale, but meane be
tween both: for if there appeare any such ex
cessiue white, then is it some rage of phleg
maticke matter, either els matter extremely
cocted, which commeth from some inward
member beeing so: and that may you dis
cerne (as I sayd befoze) by the toughnes, and
by the saour.

And if any man be desirous to know the
cause why the grounde is white of colour,
let him remember, that the grounde is the
superfluous excrement of the blood being
perfectly concocted in the haynes. Now that
the blood it selfe, when it is exactly conco
ted, is turned into a white, or at least, a par
ty white colour, you may coniecture by the
generation of mylke, and also the seede of
man, yea, and of matter, which all three are
nothing els but blood, exactly concocted, save
that matter commeth of euill blood.

And therefore when so euer the grounde
hath in it any other colour then white, it is

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**Pale.
Flaxen.**

no good token: as first if it be pale and flaxen coloured, then it is swarued from his right and commendable colour. Howe bee it, yet it may bee bozne as but meanely euill, because that that colour commeth of small ex-
cesse of choler.

**Saffren.
Actuarius.**

But if it bee more higher coloured by choller, so that it be saffren coloured, then it is an euill token (as Actuarius sayeth) for it declareth that choller is excessively increa-
sed, eyther by the order of dyete, eyther else by the corruption of the bloud, eyther some other wayes.

7. Aph. 32.

How bee it Hippocrates in his Aphorismes, seemeth to say the contrary: for he sayth, that when the ground is so couloured of choler, especially, if at the be-
ginning of the sicknesse it were waterpe to sight, then doth it betoken a quicke sick-
nesse: that is to say, as Philotheus expoun-
deth it, a sicknesse that will shortly be ended,

Philotheus

so it may iustly be called a good signe. Notwithstanding as in this point it is a good token, in that it signifieth that the disease is nigh the ende, so it may be called (as Actuarius calleth it) an euill signe, because it doth betoken a cholericke sicknesse, and that cho-
ler

her doth vnnaturally abound.

And if this answere do not content you, (though it content Antonius Musa) than may you say more better (as I thinke) thus: Antonius Musa.
That if the grounde bee at the beginning of the sicknesse coloured with choller, and so encrease (as Actuarius seemeth to meane) then is it an euil token indeed: for it declareth both the abundance, and also the encrease of choller. But if the grounde, at the beginning of a cholericke disease, were watery, that is whyte and thinne, and afterwarde turne too saffren colour, whiche is the exact colour of choller: eyther else to a yelowe colour which is somewhat lesse cholericke) then is it a token that the cholericke matter, whiche before lay lurking in the body, both nowe begonne to auoyde: and so the cause of sicknesse thus by nature expelled, health must needs follow.

As contrarie wayes, if after yelowe or saffren colour it chaunge vnto whiter, and there bee no certayne token of concoction, then it is an euill signe, and a token of phrensie. Now be it, if there be any token of certaine

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certayne concoction, then is the same a good signe : so that if you take heed, you may perceiue heere what a necessarie thing it is to obserue order in the alteration of urine, of which I haue partly spoken before.

Claret colour.
Redde.
Bloudie.

solue therefore to goe forth. If the grounde be of claret colour, eyther redde or blewe, the token is not good. For these bloody colours come either of too much abundance of blood, eyther els by reason that the retentive power is so feeble, that it cannot keepe in the good humours, but suffreth them to runne out.

Clarret red

Claret colour and redde, doe betoken a certayne defaulte of concoction in the vaines, and that through the excelle of redde choller. But yet this default is but meane and without daunger, seeing that the hurt is only by quantitie, where as some other doe hurte both by quantitie and qualitie also.

Bloudie.

Bloudie groundes are altogether worse then redde (though they bee better then ashe couloured, and blacke) for they betoken that the bloude is nothing due ly wrought, especially if their quantitie be much,

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much withall, for then the quantity of matter doth let the powers to worke, which thing yet as it may be borne, so it declareth neede of long time to recouer health.

But if this doe come through weaknesse of the powers in them selfe, then is it an extreame evil sign: for it betokeneth that the powers are overcome with wearinesse in working, and be not able to keepe in the good and profitable humours. Which thing to discern more exactly, you shall take artificiall conjectures by other circumstances, which give also tokens of iudgement: namely, as by the age of the person, by his order of dyet, and such like.

Nowe to make an ende with the other colours which are of a darke hew, as blewe, as the colour and blacke: These of all other are the worst, and most enuyous to nature: and the nearer they cleave to the bottome of the vrinall, the worse they are.

These colours come of a blacke melancholy humour, being ingendored within the veynes; or else comming from some other parte into them: eyther else it betokeneth

G

deadly

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deadly mortifying. But sometime it com-
meth of soze bursing and stripes, & general-
ly it commeth (namely the blacke) other
of excessive colde or excessive heate.

And now for a conclusion. Whatsoever
I haue sayd of the ground, you shall vnder-
stand the same to be spoken of the swinne,
and the cloude: for they are in kinde but one
thing, save that they differ in lightnesse and
hette, and therefore also in places: But
the iudgement of their substance and co-
lour, is much after one rate, though some
difference there bee, as you shall here anon.

Quantity.

And likewises of their quantitie, which
as it is then onely commendable when it is
meane, so if it bee greater then a meane, it
doth declare some alteration in man, though
not alwayes extremely euill: for sometime
it is a token of fattening, or growing to a cor-
poratenes, & that doth it signifie, if none o-
ther euill signe bee coupled with it. For
though the person feed much on nourishing
meates, and that with rest and an idle life,
yet naturall heate appeareth so strong, that
he can easily concoct such meates. Accord-
ing to this saith Galen in his Iudicials,
that

Great.

OF VRINE.

that the plentie of the ground in vrine be-
tokeneth certayne and exacte with concocti-
on : And that as the body is replete with
crude humours, so it declareth that those
same be in expelling out at that present time.
And so: this cause (saith he) in all children
commonly and in men also which feed much,
or bee of some other cause replete with hu-
mours, their vrine hath a great ground.

Also oftentimes it chaunceth the pores
of the skinne to be stopped, so that such ex-
crementes as were wont to passe out by
them, are inforced to seeke a newe passage,
which they finde most readiest by the vrine,
and therof are the contentes, and namely,
the ground, oftentimes increased. And all
these wayes chaunce in health. But in
sicknesse, it chaunceth many and grosse su-
perfluities to appeare in the vrine, as of-
ten as the naturall powers, namely the
alteratiue or concoctiue power, being wea-
kened, such crude humours passe out vnde-
fied.

So doth it chaunce (as witnesseth Alex: Tral. 2. cap:
ander Trallianus) that the vrine of them, 33.
which haue the Collicke, is flegmaticke
and

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and hath a great ground. But if the contents be either great, either grosse in the beginning, or in the augmenting of sicknesse, (namely if the patient haue any notable Ague) it argueth aboundance of humours: to the concoction of the which there needeth both strength of naturall powers, with time and good speede.

Little Con-
tentes.

Gal. 2. pref.
Hip: 26.

And nowe contrarie wayes must you iudge of the smallnesse of the Contents: for they bee caused eyther of great labour, long fasting, stopping or obstruction of the vaines, and such like partes, either else of slacknesse of concoction. And (as Galen saith) when the body is replete with crude and raw humours, then is the grounde great, but if the body be replenished with cholerick humours, then is there in the vrine ether little ground eyther none at all: but in such case it is well, if there bee any sublimation or swimme.

Vrine with-
out ground

Nowe seemeth the place most meete to speake of such vrines as haue no ground at all, nor other orderly content, and that will I doe by the order of colours of the vrine, according as Actuarius proceedeth.

The

OF URINE

The urine that is very white, and exceeding thinne, and so lacketh the ground, both betoken either some notable obstruction, eyther immoderate cold, eyther else cruditie and lacke of concoction. And as these tokens may bee greater or lesser, so shall the thinges which they betoken bee iudged in like rate, either more, either lesser.

But if the urine bee pale coloured, or flaren, and then lacketh Contentes, as it doeth declare lesser obstruction, so it doeth signifie as grcate cruditie, as the other before.

And so shall you iudge of urine that is yellowe or flaren coloured. For in them it appeareth, that naturall heat doth preuaile. Notwithstanding such thinges (I meane the defaulte of the ground with those colours) may chaunce (as they often doe) thorough behement payne, immoderate labour, long watching, and also defaulte of matter.

But such urines as bee higher coloured then these that I haue named, by their colours they declare the qualities of the humours which doe preuaile: and al-

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so betoken a certayne putrefaction, and cruditie in the vaines.

If chaunceth also sometimes, that some geathering soze being in some of the principall members, by his vnnaturall heate withdraue thither the matter (euen as it were by cupping) and so doth cause the vrine to haue no ground. And though indeed it is neuer good token to lacke the grounde in a vrine, yet it is lesse to bee complayned of, if the colour and substance draw nigh to a meane: for in such a case it betokeneth, that though nature bee somewhat slacke, yet will she shortly geather strength, so that there shall appeare a ground in the vrine.

Nowe to shewe you the reason, why it chaunceth no ground to appeare in the vrine: first in case of crudity, when there wanteth perfect concoction, there must needes want also the contents in the vrine: for they are the excrementes (as you might say) and the superfluityes of the thirde concoction. Likewise though concoction bee perfect enough, yet may there want the contents, if there be any notable obstruction, or stopping

OF VRINE.

of the baynes, namely seeing the contents are somewhat grosse of substance, and therefore vnable to passe, if the way be any thing stopped.

After the same sorte shall you iudge of long fasting and default of meate, and more ouer of such meates as are vnapt to concoct. For in all such cases there can be engendred fewe or no contents.

And contrarie wayes though nature doe worke many superfluities, yet if the wombe bee so loose that it yeldeth many leges, then as the vrine shall bee the lesser, so shall the contents bee fewe or none: for nature then doth expel by lege those superfluities, which should cause the contents.

And likewise, when there is in any part of the bodie an inflammation or excessive heate, which doth vnto matter to it, either that any of those parts are weake vnto which nature is wont to expel such superfluities: for in all such cases there may want the ground and the other contents in the vrine. And as for some of them (I meane crudities and opilation) they may be wel ynough born withall, vnlesse their continuance be long.

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But now againe, there is great difference touching the time of the sicknesse in which it channeth: for in the beginning & increase of sharpe Agues, if the ground be lacking, it betokeneth great weakenesse of naturall strength, which bineth may continue vntill the chiefe strength of the sicknesse. And after such an vyne, there doth follow much waking and disquietnesse, halfe madnesse and trouble of minde, and all those shall bee according to the greatnesse of the Ague, eyther extreame or milde. And sometime it is a token that there shall bee a gathering soze in some part of the body, namely if othier agreeable causes come therewith, as a winterly disposition of the ayre, with an vncertayne state of sicknesse, and vncoustant alteration, and meane weakenesse of the patients power. But in the declination of the sicknesse, such vyne ought not greatly to bee blamed, for then hath nature escaped the brunt of sicknesse, though she be yet weake. Yea, and in the chiefe strength of sicknes (as well as in the declination) it may seeme no strang thing, if nature (as though already she had the ouer hand) do gather her power together

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together, and drinke a little nourishment
to her selfe, and thereby caueth little or no
grounde to appeare. But afterward when
she is somewhat refreshed, and doeth more
liberally nourishe the body, then doeth she
shew forth contents in the vrine. And light-
ly the order of the contentes is such, that
first there appeareth a cloude, which after-
ward doth gather more strong and weightie
substance, and doth become a swim or subli-
mation: and last of all, when it hath gathe-
red a right naturall whitenesse, and deuy sub-
stance, then will it growe to a ground.

The contentes

Of difforme contentes.

The 19, Chapter.

Other thinges shoulde I here speake
of, as touching the Iudiciall of the
contentes, both of their stablenesse, that is,
their continuance in good forme, and of
their deuy knitting, being neyther fattered
and disperled, neyther yet overmuch clo-
ded together. But because the crasse
iudgement thereof exceedeth the capacite of
meane

The contentes

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meane wits (for whose sake I haue written this booke) & can not lightly be perceived of them, but by the instruction of a lively voyce, I will for this time ouerpasse the exact and perfect declaration of them reseruing it to a place moze due: And now we will I brievely ouerrunne the other thynges which remaine to bee considered in vyne, but yet not without some mention of those other, as occasion commeth: and first those difforme Contentes which occupy the place of the ground, and therefore take his name also.

Difforme
contents.

Of this sort there are .iiii. principall: the first is in bignes of a small fatche, and redde coloured, which you may call therefore red fatches, because of their likenes. These (as witnesseth Galen) are engendred of the consumption and wasting of the flesh, when the fatnesse is already molted away: But in this there is great difference, for sometime it is onely the wasting of the raynes, and sometime of the whole body: as if there appeare in the vyne tokens of due concoction, then is that wast in the raynes onely: But if there appeare in the vyne defaulte

Redfatches
6. Epid.

OF VRINE.

of concoction, (namely being great) or if the patient haue an Ague, then is it the wast of the whole body, and that standeth well with reason, that when it betokeneth the wast of the whole body, there must needs appeare default of concoction: for in such case those partes which are the instrumentes of concoction are so weakned, that they can not doe their office. These contents, by reason that they are grosse and heauie, therfore they appeare alwayes in the bottome of the vrinall.

Other disforme contentes there be also, of which some are like branne, and some like scales. And of those that are like bran, there is one sort smaller, and in other grosser: the smaller sorte is like the branne of Wheate that is finely ground, and those may I call fine branne. The grosser is like branne of barlye, or of euill ground wheate, and may therefore be called grosse branne, for it is thise as bigge as the other.

Branny contents.

Fine bran.
Grosse bran

The thirde sorte which is like scales, hath no notable thickenesse, but onely breadth and length. These three doe betoken wast of the strongest partes of the bodie: but yet not all alike, as Hippocrates doth

Scales.

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doth declare in the second booke of his Prog-
nostikes. Howe be it, because that place of
Hippocrates is so difficulte, that scarcely
the great learned men can agree thereon, I
will not now meddle therewith, but will
write Actuarius mind of those thres.

When the Ague (saith he) is grounded
in the bottome of the vaines, then there ap-
peareth such fine bzannie. Howbeit, some-
times it is a token of the only greese of the
bladder being scabbed, as witnesleth Hyp-
pocrates iiii. Apho. lxxvii. But then hath the
patient no Ague: and againe there doth ap-
peare tokens of concoction in the vaine. But
when it commeth of the whole body, this is
the cause thereof: The Ague getting ones
and preuayling vnto the hard partes of the
body (as in those Agues which are called
Feuers heetyke) then in the striming be-
tweene those partes and the Ague, the Ague
hauing the masterie, doeth by his violence
raise of such bzannie kurre. For the nature
of fire (whose operation the Ague hath)
is to worke according as the matter is that
it findeth, eyther to melt it, if it be a liquide
and vntypse thing, eyther els to seale it and
frette

Fine bran.

MODERN

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OF URINE. T

frette it, if it be harde and unpliant: and the harder that the matter is, the greater scales it fretteth of: which thing you may see by dayly experience: howe fire melteth waire and tallowe, and such like, turning them into liquides: whereas of yron and of other metals, it maketh scales and not liqnoze.

Scales

But when the Ague hath attayned and ouersette, not onely the substance of the vaines, but also the stronge partes of the body, and doth melte and waste them, then doth there appeare in the vaine, scales, broad and thinne, which you shall know to come of the whole bodye (as I sayde of the other befoze) if the paciente haue an Ague, either there appeare defaulte of concoction in the vaine: else if these 2. be absent, it may come of the blistering of the bladder, as Hippocrates writeth iiii. Aphor. lxxi. and namely if there be in the vaine an euill saour with all.

So we to speake of the greate and grosse
 Urine, which as it is much greater then
 the other, so it doth declare a greater strength
 of the Ague, and that in the whole body, and
 all the partes of it, enflaming and burning
 the

Grosse bra

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the whole substance thereof, and therefore is it not onely the worst of them all, but is nigh vnto a deadly signe: and that, either by the waste and consuming of the great and strongest partes of the bodie, or else by the burning or drying vp of the blood. Which 2. thinges you may discern a sunder by the colour of them. If or if they be redde, then come they of the burning of the blood: but if they be white, then come they of the waste of the strongest parts of the body.

Hippoc. 7.
Aphor. 31.

Of this kinde of contente speaketh Hippocrates, saying: In what so euer Agues there doth appeare grounds like vnto grosse braine, it is a token that the sicknesse shall continue long. Whiche saying Galene doeth vnderstande so to be true, if the patient haue sufficient strength to continue with such sicknesse, else it may bee a signe rather of short life, then of long sicknesse. For as y token is commonly deadly, so those few that do escape, do recover hardly, and not without the long sufferance of the violence of that cruell Ague.

Nowe as touching the foreknowledge of it, whether the patient maye endure with

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with it or no, that shall you gather of the multitude, order, & stablenes or vnstablenes of it. For if they be many in number, & procede to worse and worse, then it is an euill and mortall signe, and doeth declare that nature is wried and doeth quite sainte thorough the waste and decay of the whole constitution of the body: But contrary waies if they appeare few, & do alter continually vnto lesse euill tokens, then is there good hope of health. And this shal suffice as touching these.

Nowe to speake of the rest, of the ragged scrappes, heares, and other like: First you shall vnderstand, that sometime a good ground is coupled with certaine euill and vnconcocted fragments of all sortes of humours. for sometime there appeareth with the cōtēts certain ragged scrappes, enclining in colour toward a yellow, other a white, or Ragged scrappes. els some such like, if those appeare in great quantitie, they declare y^e matter to be halfe vnconcoct, & that y^e humor (whose scrappes they are) doth abound in the depth of y^e body & is adust or burned, but if they be few, then declare they y^e malice of y^e humor to be milder and

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and that the bile of euill meates doth cause them: the greater that such ragged scrappes are, & lesser aduulsion of humours they declare to be in the vaines, and the lesser they bee, the greater heate they doe betoken. For the cause of such ragged scrappes is excessive heate, which doth turne those humours into a thicknesse, and as it were a bony nature by reason that they haue remayned long in certayne vaines, and were neyther dissolved neyther extenuated, neyther yet quickly expelled by vrine.

Heales.

Besides these there are heates of sundrie lengths, some an ynch, and some an handfull long, some longer, and some shorter: and these are in colour whitly, and doe betoken griefe of the raynes. These are ingendred in the water pipes, which go from the raynes to the bladder, so that as long as those water pipes are in length, so long may those heares also be: which are a grosse and baked humour, wrought in forme of a hair.

4 Aph. 76.

Of those speaketh Hippocrates, saying: In whole vrine so euer there doth appeare little peeces of flesh, other as it were heares, those same come from the raynes, namely, if
the

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the brine be thick. Now be it these are sometimes seen in such mens vrines as feele no greefe in the raynes, but only haue fed some continuing space on flegmaticke meates, which will prepare matter to suche diseases, as they doe also to many other greifes, of which to speake in this place it is meete.

But to goe on with this thing that wee haue in hand, beside such ragged scrappes & heares (as I haue spoken of) there appeare sometimes in the grounde of the brine, and also disperkeled abrode in the brine it selfe, sundry & diuers kinds of mores (as it were) Mores. which do declare that there is greefe dispersed in sundry partes of the body.

And this now may suffice, as touching contentes of euery kind: therefore now will I a little repeate out of Actuarius of the diuersity of iudgement, by the places or regions of the Contentes. The places of the contents.

That ground which flecteth nigh to the bottom of the brinall, being in other poyntes also good and milde, doth betoken no straung thing. But if it be unconcoct and disformed, it betokeneth default in nature. And if his The lowest region.
partes

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parts be dispatchled asunder, it betokeneth a dulnesse in nature, whiche doth not resist the rebellion of noysome humors, so that in such case there appeareth need, both of long time, and also more strength to overcome that euill. But as it is commendable that the ground flat nigh the bottom of the bynall, so is it discommendable if it lye flat on the bottome of the same.

The middle
region.

So as touching the swimme or sublimation, if it bee good in colour and other wayes, then doeth it differ onely in place from a right ground: and that cometh of an vnnaturall windines, which maketh it to be so light, and to flate aboue his due place: but if his colour & like other poyntes be euill, yet then doth it betoken lesse euill then if it were in the righte place of the ground.

The high-
est region.

But now as touching the thirde and highest region, whiche is the place of the cloudes. If there appeare a light and then cloude, it betokeneth no small græse of the head. But this difference is there in the cloudes: the better that they be in colour & substance, & farther they differ from a right
good

god and natural Content. And therefore need they long time to returne thence. And contrary wayes: the worse that they are in colour and substance, the lesse they are to be blamed, by reason of their place, which is so much distant from the naturall place of Contentes. For this is a generall rule: The lower that good contentes floete in the vrine, (excepting alwayes such as cleane to the hard bottom) the better they are. And contrary wayes of euill contentes and such like, the higher they floete, the lesse euill they betoken.

Now to make an end of this. You shall obserue a certaine proportion y^e is between the parts of the vrine & the parts of mans body. The highest part of the vrine doth betoken the highest part of the body, namely the head, and such other neere vnto it. The middle region of the brin doth represent y^e middle parts of man, as the brest, the bowels & the parts about them. The nether region of the vrine doth purport the lowest parts of man, from the bowels downeward. And if you marke well this proportion, you may the easier iudge the grieues of the partes of man.

The proportion of the regions, to the parts of man.

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For when the contentes whiche in colour and substance are naturall, and yet by the abundance of windinesse be lift vp to the higher parte of the vyne; it declareth some great payne to be in the head. And in like mannet, when the swimme or sublimation doth declare græfe, that græfe must bee indged to be in the middle most partes of man (as I sayd before) and so of the other.

Agayne, as this proportion betwene the regions of vyne and the partes of mannes body doth declare y place in certain height, so doth it in bredth also by like proportion, if you doe duly mark the side vnto which y contents do decline.

And if you marke wel what I hauesaid, you may perceiue y the only cause of moste such græfes, when the contentes is only disordered in place, commeth of an vnnaturall windines: but yet commonly annexed with phlegmaticke and vnconcocted matter.

Bubbles.

And as the windines doeth cause disorder in the contentes, so it causeth also an other kinde of thinges not to be neglected in vyne, & that is bubbles: which sometimes fote in the ringe or garland only, and some times

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times in the middes of the byrne only, and o-
ther times doe cover the whole face of the
byrne.

The bubbels which stand round about
ouer the garlande only, and continue with-
out parting, if they bee of the same coloure
that the byrne is, they declare great paine to
be in the head: and that in all partes of the
head, if the bubbels ioyne togeather with-
out parting. But and if they occupy only
the one half of the garland, then is that paine
in the one halfe of the heade. And so forth
may you iudge by like proportion.

But if they doe part in sundry places, and
ioyne not all togeather, it is a token that the
payne is the lesser; and commeth of a wea-
ker cause. The more yellower that their co-
lour is, the greater they declare the payne
in the head to be. If they be white, or rather
whitish, and stand about in the compasse of
the garlande, they betoken little payne or
none. And if the byrne bee thine with all,
they betoken weakenesse of naturall heate,
or else the oppilation and stopping of the
raynes, namely if there appeare no ground
in the byrne. This doth Hippocrates wis- 7. Aph. 14.
D 3 nelle,

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nesse, saying: When in the vrin there swim-
 meth bubbles, they betoken græse in the
 raynes. And also that it shall long continue.
 The reason of the long continuance (as
 Galene and Philothens doe both declare)
 is because that the græse commeth of colde
 and tough phlegmatike matter, which al-
 wayes is long befoze it maye ouercome.
 Plynie also sayeth, that that vrine is euill,
 which is full of bubbles and thicke. In which
 if the ground be white, it is a token that
 there shall be græse either about the ioynts,
 or else about the bowels. Howbeit, yet some-
 times the bubbles are not an euill token,
 but contrarie wayes a good token of conco-
 ction, and declare that nature doth now ap-
 ply her selfe wholly vnto concoction. And
 this doo bubbles signify, when they appeare
 in the water, in which they were not seen long
 befoze. And therefore in an Ague, we may
 coniecture the declination of it, when
 wee see bubbles to appeare after that
 sorte: excepte it be so, that they ap-
 peared in the vryne at the beginning of
 the sickenesse, and hath so continued still:
 For then they declare græuous payne to
 be

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be in the head, yea and that dangerous if the
vyn also be thin in substance. But if the sub-
stance of the vyne be thicke, then the bub-
bles are not so euil a signe, neither declare so
griuous danger.

Sometimes in the stee of bubbles which
do not appeare when they should, it sufficeth
y there appeare a grosse some, (as it is some. Some.
times scene to rise vpon wine) and it doth be-
token even the same thing that the bubbles
do, especially in the declination of the Ague,
of which I spake a little rather.

These bubbles do appeare very thick about
the garland, in the vyne of him that hath the
ishew of seede, or wast of nature. Sometime
also there are scene in the bubbles certayne
small scrappes (as you would say) much like
beares in grossenes, & of such length sometime
y they reach fro the one side of y bubble vnto
y other: & somtimes longer, & somtimes shorter,
which things may come eyther of y wasting
of y raines, other els of y shedding of nature.

The cause of the generation of bubbles,
and also of the dispersing and eleuation of
the contentes, is an vnaturall windinesse.
Of whiche, as there are diuers kindes
much

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much differing asunder, partly in multitude, partly in substance, and partly also in quality, so doth the bubbles engendred of them, diuersly vary, according vnto those differences, whether they be sole and seuerall, other ioyntly many knit together. But windines, if it be grosse, then doeth it pusse by such bubbles: and if it be subtil, then doth it rather worke a dispersion in the contents, and is not able nor meete to cause bubbles. And hereby may you knowe the qualitie of the windinesse, and likewise also the quantitie. For there appeareth lesse quantitie of windinesse to bee where the contentes only are dispersed, then where such bubbles be engendred.

Now as touching the other qualities of it, as heat & cold (which are the chiefe qualities indeed, and most actiue) you may iudge the by the colour of the bubbles. For as pale colour & other low colours declare coldnes of windines, so high colours enclining toward yellow or higher, be certayne tokens of heate.

Bubbles that are small, and thicke knit together in the garland of the byrne, doth betoken a grosse windines, whose cause can
not

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not easily be vanquished: for the grossenesse and toughnesse that is in them, will not suffer them to swell great, and that causeth them to be so small. And contrarie wayes, the greater that the bubbles be, and the more bouled, the more they declare that wyndinesse, that causeth them, to be seuered from toughe matter. Moreover, the colder that such wyndinesse is, the lesser grieve is felte of them.

Bubbles in the vyne of old men, namely being great and large, doe betoken colde windinesse: but sometime such bubbles are a signe of a reuome distilling from the head into the lightes, especially if the pacient at the entring of Sommer were very hotte, and so did drinke much, which matter, the heade being dryed, did drawe vnto him, and did destill agayne part of it downe into the lightes, whereof cometh a cough: and part of it into the wombe, which thereby is moued to lare.

Of the garland and other like things.

AND I haue compendiously, and yet not verie slightly spoken of those former partes, to be considered in vyne,

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so will I briefly speake of a selwe moze,
which may not be wel omitted, and so make
an end of the Iudiciall.

The Gar-
land.

First therefore in the ouer parte of the
vaine, round about the edge of the vaine there
appeareth a garland, circule, or ring, which
doth there appeare, by reason that the higher
parte of the vaine being thinner than the
rest, and moze subtiler, and therfore doth not
onely moze sooner alter, but doth moze readi-
er declare the alteration. Howbeit sometime
there doth appeare no ring at all : and that
is, when the colour of the vaine, and of it,
is all one, by reason of the great force of the
cause which altereth the vaine : but yet so
that nature doth match that humour, and
is neyther ouercommed by it, neyther yet
hath overcome it. For if nature haue
playnlie eyther gotte the victorie, eyther
lost it, then is there an other colour in the
garland, then is in the rest of the vaine.

Nowe if the colour of the vaine bee eu-
ill, and the colour of the garlande better,
it is a token of health. As if the colour of
the vaine bee yellowe, redde, or crymsen, or
any such like, and the colour of the gar-
land

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land be white, or whitely, it is a token full of good hope : but when the colour of the whole vryne is euill, and the colour of the garland worse yet, then is it an euill signe. As when the colour of the vryne is greene or purple, and the garland worse coloured, then is it a playne token that nature is overcome, and that the euill humours haue gotten the ouer hand.

Of these more particularlye doeth Celsidius entreate, but yet not more truly nor more sufficiently : his wordes are these : If the circule of the vryne be thicke and waterye, it is a token that the hinder parte of the head is oppressed with phlegmatike matter : but if it be purple coloured and thicke, then is the fore parte of the heade ouer charged with blood.

A pale and a thynne circule declareth the left side of the head to be troubled with melancholy matter : but if it be redde and thin, it betokeneth choler to abound in the right part of the head.

A Ledy or A she coloured circule, doeth signifye the falling Euill, thorough the great greafe of the braine.

And

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And farther declareth that such græse shall proceed by the senowes into the other parts of the bodye. But if after such a leddie colour there followe a reddishe colour, that is a good token: for then doeth nature gather strength agayne, and the powers of the bzayne reuiue.

Greene.

If the colour of the garland bee greene, and the patient haue a burning Ague, it is to bee feared leaſt that the aboundance of choler shall cause a Phrenſy.

Blacke.

Blacke colour in the circle doeth sometime betoken mortification, & sometime only extreame heate, But these shall you distinct (as I sayd before of the vrine it selfe) by the order of the colours. For if greene colour want before, then doth the black betoken aduulsion through heate: but if his colour lasse before was ashe colour, then is it a token of death, conuining through the dominion of cold. And this as touching the colours may suffice for this time.

**Quiuering
in the gar-
and.**

Sometimes also you shall perceiue a quiuering and trembling in the garlande, and that declareth græse in the backe bone. And thus many tokens be taken of the circule or garland.

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garlande.

Sometimes there will appeare fleeting ^{Fattinesse.} on the vyne, a certaine scumme or fattines: somtime like droppes of oyle, and sometime like a thin spiders webbe: and these bothe doe betoken the meltinge of the fatte within the body as Hippocrates witnesseth in his Prognostikes, how be it in his Aphorismes ^{7. Aph. 30.} he doth assigne it as a token of the græse of the raynes peculierly, saying: In whole vyne there flecteth fattinesse, and that much at ones. they haue payne in the raynes, but shall not long endure.

This Aphorisme doth Galen vnderstand to be true, if that fattines appeare quickly and much at ones: els if it come by little and little with longer continuance, so doeth it not betoken waste onely of the fat about the raynes, but rather throughout y^e whole body: which signe yet is not alway euill, except it continue long: for if it continue but a little while, it declareth no greate euill.

Nowe to goe forth with other signes: ^{Stinking sa-} If the vyne haue a stinking sauour, it is ^{uor in vrine} euer an euill signe, for it doth betoken some putrefaction

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putrefaction, more or lesse, as of the bladder onely, by some blister or soze in it: and that most certaynely, when the skinne is very great, and there appeareth also scales in the vyne, and matter. But if there bee matter in the vyne, and the stinking savour but meane, then doth it declare the soze to bee in some other part of the body. But this ever is true, that matter in vyne is a token of a soze. And if in continuance of time the matter and skinne doe abate, it is a good token: but if the other continue or increase, it is an euill signe. If the vyne doe stinke, and there appeare no matter in it, then is it a token of some mortifying. For if there bee in the vyne meane tokens of concoction, then is the mortification in some one parte of the body: but if the other signes in the vyne bee euill, then is that mortification rather of the whole body, then of any one part of it.

And thus haue I ouerrunne briefly the chiefe thinges to bee considered in vyne, which (I say) are appertayning or annexed to the vyne it selfe. Now bee it two other thinges there are, which though they
bee

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bee more plainer then these other, yet may they be ouerpassed no more then the other: that is to say, blood comming forth with the vrin, & grauell expelled therewith also.

Blood comming forth with vrine, doth Blood. declare some soze to be in the reines or bladder (as Hippocrates writeth in his Aphorismes) other els some vaine to bee broken about the reines, namely if it come sodenly, & without manifest cause. How be it, as Galene, Dribastus, & other diuers doe declare, and reason also with experience doth consent there may appeare blood in the vrine also, if that there bee suche a soze in the liuer, or in the shaft. But in any of these cases, the payne felt in the place, & parte, will vtter from whence the blood commeth.

Nowe to speake of grauell. Hippocrates Grauell. saith: in whose vrine there appeareth grauel in the bottome, they haue the stone in the bladder, or els in the raynes, as Galene addeth: but commonly if the stone be in y^e raynes the grauell wil be red, as Hippocrates declareth in his sixte booke of his Epidemies. And thus nowe will I make an ende of the Iudiciall of vrine.

Of

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Of the commodities and medicines
of vrine.



The II. Chapter.

THE greatest commoditie of vryne is
already declared: that is, that it doth
declare vnto man, the manifolde dis-
eases which happen vnto him: and there-
by, doth not onely giue him knowledge of
the cause and so consequently of the cure of
the same, but also warneeth him before of
the grieefe to come, whereby he may take an
occasion to eschewe it, if hee will bee dili-
gent.

So we as this is the greatest commodi-
tie of vryne, so it hath many other as well
in vse of medicine as other wayes, of which
I will write some, though not all. And first
out of Plinie, which reciteth straunge o-
perations of the vryne of a Hedgehogge, and
of a beast that the Graekes call Leontophon,
and mozeouer of the beast Lynx, which I
omitte now with many other: but this will
I not omit, that Hothhanes sayeth: That if
a man let his owne vryne droppe vpon his
feete

Plinie

Vrine of
man.

JOE VRYNE HT

feete in the morning, it is good against all
sull: And that it is good for the goues we
may percrine by Fullers; which neuer haue
the go wile: by reason that their feete are so
often washed with it.

The same Plaine stoueth that the brine
of a Uringe, will doe away blotches and
moles of ynke.

Also that if brine be tempered with wa-
ter of like quantitie, and so poyzed at the
rootes of the trees, it will both nourish them
(as many men say) and also brine all roye
dunce from them.

The brine also of men or of oxen, tem-
pered with honny, and giuen to bees, wil cure
them that are poysoned with the flower of
the Corniter or Corniller tree.

And likewise if beanes be steeped in sa-
lme and water three daies before they be so-
ped, some iudge that they will increase ex-
ceedingly. Dioscorides sayeth, That a mans
drinke brine is good to bee drunke for stin-
ging of adders, and against poison: and also a-
gainst the droppe when it doth begin. And for
stinging of the sea Adders, of scorpions, and
dragons: it is good to loke the stinged part
with

Vrin of man
will be good

Ostrige rin

Bees

Beanes

Dioscorides
Stinging of
adders &c.

THE KYDVICAL

Dogs vrin.

Witchall. The vyne of Dogges is good to soke the place that is bitten with a Dogge: and to cleane the maninges, & pthines, if salt peter bee added thereto. And that that is old will more strongly cleane scales, scurfes, scabbe & chot apthies. Also it stayeth fretting sores, namely on the priuie members. Furthermore it winneth mattering eares, if it bee dropped thereinto, and if it be sodde in the rinde of a pome granate, it expelleth worms out of the eares.

Childs vrin

The vyne of a childe vnder fifti yere of age, doth cure the toughnesse of breath, if it be drunke. If it be sodde in a brasen vessel with honte, it healeth crepthes, and also the web and the tay in the eye. There is made of it and copper, good soulder for golde.

Dregs of vrin.

The dregges of vyne is good for Saine Antonies euill, if it be nointed thereon: so (as Galen doth wisely adde) the sore be cooled first with some other thing, and be not burning. If it be heated with oyle of priue and laide to the wombe of a woman, it will awage the grief of the mother, and cureth also the rising of the same.

It cleauneth

the

OF VRINE

the eye liddes, and the creythes in the eyes.

Oxe stale being tempered with myrrhe, and dropped into sore eares, healeth the pain of them. The vrine of a wilde boze, is of the same vertue, if it be kept (as Sextus Platonicus writeth) in a glasse, and dropped warme into them : but it hath a more peculiar property in breaking of the stone, and to expell the same, if it be drunke.

Oxe stale.

Wilde bore

Goates vrine drunke every day, with Spikenarde, and thre ounces of water, is good for the dropisie : for it expelleth vrine by the lege, and it cureth payne of the eares, if it be dropped into them.

Goats vrin

Asses pisse (as it is written) is good for the grieve of the raynes, if it be drunke.

Asses pisse.

Mules stale (as Paulus Aegineta saith) is good to heale payne in the toynts.

Mules stale.

The stale of Camels and goats also doth prouoke lege : and therefore is good for them that haue the dropisie.

Camels and goats stale.

Sextus Platonicus sayth, that Goates vrine (if it be drunke) doth prouoke womans termes, and cureth payne in the eares beinge dropped into them : and beinge mixed

Sextus Platonicus.

Paulus Aegineta.

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mixed with mullet wine, and dropped in
to the eares, it draweth out matter, if there
be any.

The hyne of wilde Boze with mullet
vineger, is good for the falling euill, if it be
driinke.

A Dogges pelle tempered with dust, and
layd in wooll, will heale corynes mercurioul-
ly, and destroy wartes.

A Childes hyne will heale the stingyng
of a Bee, Waspe and Hornet, if the place be
washed therewith.

A mans vyne will cleanse the freckles
and spots in the face. And if a woman can-
not be deliuered of the after burden, let her
drinke mans vyne, and she shall be deliue-
red straight.

Columella saith, that the best dunging
for young shottes of trees, is mans vyne,
namely which hath stand halfe a yere. For
if you water vines or apple trees with it,
there is no dunging that will cause so muche
frute as it will doe: and not only that, but it
canseth also the sauour and the taste both of
the apples, and of the wine, to be much the
better.

Constantinus

Wilde bore

Dogs piss.

Childs vrin

Mans vyne

Columella.

Sheeps vrin

OF VRINE.

Constantinus Africanus saith: that the v^rine of a sheepe or of an ore, with some hott p^royle, is good for the grieve in the eares that cometh of cold. Urine (as Vitalis de Fur^r Vitalis. no saith) fretteth, dryeth, and burneth: and is good for the grieve of the spleene, if it bee dronke, as Gentilis writeth. Affe stale.

The v^rine of a male Affe (as the same Vitalis saith) tempered with Pardous doth encrease and p^resetue haire.

And as some say (by the writing of Mar^r M. Virgilius cellus Virgilius) v^rine is of no small nourishment: for diuers folk in the time of dearth, haue bin p^reserued by the only vse and drinking of it.

Also Marcellus the practitioner, in the Marcellus, xlvii. Chapter doth witnes: that the v^rine of a man is good for diuers diseases of the wombe and bowels, and namely for the colike: because that partly with p^rouoking of vomite, and partly by occasion of seges, it expelleth strongly all noysome humors, and for the same cause doth common practicioners keepe it still in dayly vse.

Aldericke Hatten also witnesseth, that Vldericus he did v^rine away the Ague aboute 8. times Hurtenus.

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with the onely drinking of his owne brine,
at the beginning of his sicknesse. And many
still doe vse the same practise, and it proueth
well.

Marsilius
Ficinus.

Like wayes Marsilius Ficinus writeth
that many men doe vse to drinke brine for
the pestilence: which thing did Galen write
long before him, and also Paulus Aegineta:
and doe testifie also, that it preserved them
that dranke it: at the least way as they
thought.

Galen.

All brine (as Galen writeth) is hot in
vertue, and sharpe (as saith Aegineta) how
be it, it distresth according to them that make
it. For the hotter they are that make it, the
hotter is it also: and like wayes, the colder
brine commeth of a colder body.

Swennes brine is the weakest of all other,
except tame barrow hogges: for they in ve-
ry many points agree with man: but the ve-
rue of wilde bores is stronger.

Mans vrine

Swennes brine is of as strong cleansing
vertue as any thing else, and therefore doe
tanners vse it to scower and cleanse their
cloth. And in cure of griefes also for the same
reason, it is bled to soke, and wash maingi-
nelle,

IOE VRINE IT

nesse, and scabbednesse, and running sores
that are full of corruption and filth, and spe-
cially if they haue in them putrified mat-
ter: and for such sores on the priuite members
it is good, and for mattering eares, and for
scales and scurte, if the head be washed in it.

I haue healed with it many times sores
on the toes, namely which came of bules,
and were without inflammation, and that
in seruantes and husbandmen, which had a
iourney to goe, and no Phylition with them,
bidding them to weete a small clout with
it, and to put into the sores, and then to
bind a cloth about it: and as often as they li-
sted to make water, to let it fall on their
sore toes and not to take the cloth away till
it were quite whole.

That medicine which is made of childes
urine, called of some men in Greke, Chrysocola
(that is to say, gold soulder) because men
ble it to soulder golde. This (I say) is excee-
ding good for sores that are harde to heale.
For this medicine doe I ble for the chiefest
miring it with such other thinges, as are
good for such like sores.

Chrisocola

In the time of pestilence, in Syria, many

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do drinke Childrens vrine and mens also;
and thought that they were preferred by
it.

Alchumists

Of vrine also, do Alchumistes make di-
uers things, as salt, and other things more.

And many other commodities ther be
of vrine: as for washing and scouring, and
other like, which for briefnes I ouerpasse,
and the rather, because they are common-
ly known of all folke.

Of the diseases touching vrines, and the re-
medies for the same.

Now to come to that I promised, as
touching the griefes which hinder v-
rine, or expell it disorderly, other in time or
tetter then is meete, other in qualitie, with
other fashion then is agreeable to it, or like o-
ther sort, I will briefly write, not intending
to teache the arte of curing them, (which
would require a longer treatise, and a ma-
ter place) but onely to name certaine of the
most common diseases, and to set after them
suche simple and vncompounded medicines
only which cure those griefes.

First

OF URINE.

It is therefore touching the hinder aunc
 or stopping of urine: it is not unknown, ^{stopping of}
 that one common cause is the stone, which ^{urine.}
 sometime is in the raines, and sometime in ^{The stone.}
 the bladder. I shewed you before, that
 commonly you may discerne those two a-
 sunder, by the colour of the grauell: but the
 more sure token is the græse in the sick part.

Now for the cure of the same, doth these
 medicines serue, which follow. But as I
 haue alwayes saide, you shall vse them with
 the counsell of some learned Physician: for
 there is great difference both of the griete,
 and of the medicines.

Medicines for the stone, both in the
 raines and bladder.

Astra Bacca.	Warebell.
Ames.	Lincolne rose and
Bower Almonds.	beries.
Angle toches lodde.	Radder rose.
Betony.	High Gallows lede
Bryony rose.	and rose.
Elagumme.	Dogwoite.
Chamannell.	Perseley.
	Capers

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Capers berke, namely	Belliter of Spain.
of the roote.	Pony berpes.
Claret seide.	which are blacke.
Clotte seide.	Kadiche.
Docke roote.	Sampere.
Fenell seide, and roote.	S. Johns worke.
Goates bloud.	Sperage.
Gladiar.	Seholne.
Gromell.	Swines Fenell.
Gumme of Plumtree,	Sothorne wood
and Chery tree.	seide.
A hedge sparrowe.	Tent wort.
Tutlan berries.	Water plantine.
	Winter Gillofer.

And beside these are there diuers other.

Also the stone it selfe that came from a man, being braide and drunken, will breake and expell that other within him

Beside the stone also it chaunceth the urine to be cleane stopped, by reason of weaknesse of the expulsive vertue, and sometimes thorough cloddes of blond, which rest in the shafts. Sometimes also thorough tough and clammy humours: and sometime thorough some swelling within the yarde, and diuerse other wayes also, of which the declaration

OF VRINE.

is to longe for this place and time : but an o-
ther time of them I entende to write at
large; and of all other griefes of mans bodie.

But to returne to this matter that is in
hande. One other stoppe of vrine there is,
which doth not cleane let it, but causeth it
to auoyd lesser then it should : and this com-
meth of like causes as that other last did,
sane that the cause is lesse, according as the
stay of vrine is; and therfore the cure in both
is much like. For if it come of weakenesse
of the expulsive vertue, then with the vse
of other hotte meates and drinckes, those
medicines are good which doe prouoke vrine
as these be that follow.

Medicines which doe prouoke vrine.

Amise seede.	Lase leuery.	
Allpfaunders.	Leekes.	Pyntes.
Alkakengi.	Margerom.	
Basyle.	Maydenheair.	
Bylgrum.	Pauch.	Septe.
Cammocke.	Pegella Romana.	
Charlocke.	Pettle.	Pepper.
Cheruell.	Pye Ryall.	
Carawayes.	Quinces.	
Calamus aro.	Kew.	Rosemary.
		matics

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maticus.	Rocquete.
Tubebes.	Samine.
Diatany of Candy.	Sage.
Dragance.	Sauery.
Sumitorie.	Time.
Fatchys.	Valerton.
Flower delyce.	Wilde Dargerom.
Garlike.	Wilde Persely.
Ground pyne.	Wilde Time.
Gynger.	Water Cresses.
Helecampane.	Woodbinde.
Horpe.	
Juniper & the berries.	

With many other, and namely those for the most part, which I named before to be good for the stone. But there must be discretion in the vse of them.

Besides those, is there a disease named the Strangurie (which some corruptly call the Strangurion) in which disease the urine doth continually droppe forth, as fast as it cometh into the bladder. And therefore may it well be noted the first kinde of such griefes as prouoke forth, and further urine excellently. For that strangurie these medicines following are noted good.

Medicines

Excesse of
urine.

IOEVRINE

Medicines for the strangurie.

Alysaender. Sperage.

Alva Bacca. Scholine.

Bokelime. Spatula Fetida.

Ceder beryes. Turpentine washed.

Ceterake.

Calamus aroma-

ticus. Wilde Fenell.

Gladiane.

Knotttegrasse. Water myntes.

Knesholme.

But you must consider (as I haue often sayd) that as the disease may come of sundry causes, so it must haue sundry cures. For most commonly these are good that I haue written: yet such may bee the cause of the sicknes, that they may do harme: therefore take alwayes counsell of some learned physician.

An other kinde of excessive making of vrine commeth of the weakenesse of the retentive vertue in the raynes, whereby the patient pisseth as fast as hee drinketh, and that in like quantitie. This may I call the fluxe of vryne, or pissing euill: or after the imitation of the Graeces, the pisse goyle.

Flux of vryne
Pissing euill
The pisse
goyle.

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the pisse
oute.

For which disease it is not greatly commenda-
ble to set fourth medicines with the only
bare names. Howbeit, if I doe it, I trust no
man will the rather misuse them, namelye
being warned so often to take no medicines
without counsell, & specially in this thing;
for some of the medicines must bee receiued
inwardly, and some of them emplaistered
outwardly.

Medicines for the pissing euill.

Apples.	Cyroy.	Comferie.
Dates.	Endiue.	Paritarie.
Cleampane.	Penny worke.	Lettis.
Berres.	Lynfels.	Pome Granat.
Opistill berres.	Purselane.	
Sight shade.	Wine leanes.	

Other defaultes there be of erreffe of vyne,
as of them which cannot keepe their vyne,
and namelie of children, which pisse their
beddes. This disease cometh oftentimes
of the dissolution of the muscle which should
keepe the vyne, and therefore requireth cure
maete for it, and vnniete for this place, and
such shortnesse. Wherefore for this time
here I will make an ende, trusting that all
men will with as gentle heart receiue this
my wyting, as I of gentelnesse haue taken
the

OF VRINE. IT

the paines to set it forth.

Additions.

Of the diuersities of colours, and of the making of them.

Because that it is not very easie for euery man to distinct colours duely consider, I thought it good at the ende of this booke, a little to touch the distinction and making of them, namely of such as are mentioned before in this booke.

Milke white, by the name it selle doeth sufficiently declare what it is: for it is the very colour of milke, though the substance haue not to be so thicke in the byrne, as in the milk, for the colour must be vnderstande feneral from the substance, both in this and all other colours: which thing would be remembered, for it might else (as it hath often done) deceaue the simple folke.

Home white in like manner hath his name of the thing that it assimileth most, for it is like the white and cleare parte of a home of a lanterne, or such like.

Gray, is like the white parte of a mans naile next vnto the ioynt, or like hore hee is not very white: for Gray is so muche darker

Milke white.

Yellow.

Light.

Home white.

Redd.

Gray.

Dark.

THE MEDICAL

darker then horne white, as horne white is
darker then milke white.

Pale.

Pale colour hath a certayne appearance
of yellowe in it, but is exceeding little. If
you seethe a piece of the rinde of Rhome Gra-
nate and then put to it thre or four cleane
water, it will be a pale colour.

Flaxen.

But if you put thereto a little of none of
cleane water, it will be flaxen coloured that
is somewhat more yellowe then pale.

Palew.

After it followeth pale w., which is a
kinde of light yellowe, something lighter in
colour then crowne golde.

Yellowe.

For the colour of pure gold (as an eagle
or small) is a right yellow colour.

Light saffren.

A light saffren colour is that colour that
saffren doth make when it is steeped in wa-
ter and layde light on any white. For if it be
layde on deepe, then doth it make a full saff-
ren colour.

Saffren.

For that is called a saffren co-
lour, which saffren doth dye, and not that that
is in the saffren it selfe. For that is very red
and is higher then claret, which is a meane
colour betwene saffren and red: as if it were
made of them both mixed together.

**Redde,
Claret.**

Crimson.

Crimson is a darker bloody colour, well
knowne

OF VRINE.

known by his owne name, but is not in v-
rine so light as it sheweth in cloth. Purple, Purple.
needeth not to bee much described, being so
commonly known, howbeit if you wil see the
making of it, mixe a dark crimson, with an o-
rient blew, and it wil be a purple. And because
that many men be deceiued in the latin name
of this colour, you shal obserue that it is not
that which in latin is called Purpureus co-
lor, (as most men think) for that is rather a
crimson, but it is called more peculiarly Pur-
pura Violacea, or Passus color.

Blewe colour is the colour of the clere
skye or of a sure. Howe be it, in vrine it is Blewe.
not so orient: but if you will mix pure white
(as white led, or pure lyme) with due po-
tion of right blacke (as cole duste, or other
like then there will of these amounte that
blewe, which is ascribed to vrine.

Greene is a compound colour, of blew and
yellow duly tempered together. And the right Greene.
green haue I in this book called a stark green.
But if the yellow do exceed in it, then is it a Stark green
light green: and contrary wayes if the blew Light green
do exceed, the is it a dark green: Of this green
both Dioscorides meane, when he doth say

It

of

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of diuerſe herbes, y^e their leaues be black: & ſome
time when he noteth whitelines to be in her-
bes, he meaneth a light green, though he other
times vnderſtandeth thereby a certain hor-
nes, of which thing in mine Verball you
ſhal read more exactly.

Oyle.

Light.

Starke,
Darke.

Oyle colours differ from greene oyle in
their lightnes of hew, & thinnes of ſubſtance
in the vyne, where they appear. The light
oyle is ſomewhat lighter (or rather) brighter
& more glittering then light green. So is the
ſtark oyle brighter then the ſtark green, and
the darke oyle then the darke green: which
all cometh thorough the thinnes of ſub-
ſtance in the vyne.

Aſh colour.

Aſh colour is darker then blew, and is
made of the ſame ſort as blew is ſaue that it
requireth more of y^e black by twofolde. This
is the colour of lead, which is much darker
then the inner part, though indeed both are
one colour, and differ only in brightnes and
darknes: which ought rather to be called the
hew of coloures, then colour.

Blacke.

Now as for black, I need not to ſpeak any
whit: for as all men do know it, ſo theſe very
letters do ſhew it, which though of all
the

ther it be most deadly, yet is it surely of all the most mightie: for it ouercommeth all colours; and none can change it: so that well it may be called the coloure of death. For as death ouercommeth all bodie, so blacke doth dampne all colours: beside that it is the messenger and token of death, which is the ende of all things, and blacke the end of colours.

The exposition of certaine wordes.

NOWE for because I was enforced to vse some (though but fewe) termes in this booke, which be not wel knowne of the most sort of men, though a great number knowe them wel ynough, by often talken with Philosophitions, I thought it good here to declare some certain of them, for the aide of the most simple sort.

Ages.

Because that in the iudgment of byines, the differences of ages ought to bee considered, you shall vnderstand that the chiefe differences of them are 4. that is to saye: Childhood, Youth, Manhood, and old age, for though there bee commonly 7. Ages reckoned, yet these be 4. principall, and the other 3. bee comprehended vnder these 4. child- Childhood endureth from the houre of birth, vntill

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the end of 14. yéeres of age, and is of comple-
 rion hot and moyst. At the end of 14. yéeres
 outh, beinnieth youth, and lasteth til the 25. yéere,
 and this age of all other is in complexion the
 most temperatest. From 25. yéers vntill 35.
 lanhood, yéers, is the flourishing of manhood: but yet
 that manhood lasteth (though not in full fresh-
 nes) vntil 50. yéers of age, and this age is of
 ge. complexion hotte and dry. From 50. yéeres
 forward, is the time of age peculiarly called,
 in which time mans nature is cold and dry,
 and not moist: as many doe falsely thinke.

Alteratiue.

Active qualities, see the title of qualities.

Active q.

Alteratiue vertue, see in y title of vertues

Brightnesse

Brightnesse in vyne must be marked for
 a senerall thing from clærenesse. For the
 brightnes betokeneth the orientnes and the
 beauty of the colour, with a certain glistring
 clearenesse. And clærenes is referred to the substance of
 vyne, and is ever annered with thinnesse of
 it. Yet is it a diuerse qualitie from thinnesse.

Clearenesse.

So may an vyne be clære in substance, by
 the reason of his thinnes, and yet not bright
 in colour, and not cleare in substance; but
 this would be well pondered, least this neces-
 sary distinction cause a negligent confusion.

Critical

OF VRINE.

Criticall dayes be such dayes, on which there is (or may be) perceiued some certaine token and great alteration in the sicke body, eyther to health or death, or continuance of sickness. What these be, more at large I wil hereafter (God willing) declare in a booke peculiarly, because it requireth more largenesse of wordes, then is meete for this place. But one thing I must tell you, that the same dayes also be called Iudiciall, but not Indiciall: for the Indiciall dayes are of an other kind: but yet associate to these other.

Criticall
dayes.

Iudiciall
dayes.

Crudity is the rawnesse of the meate in the stomacke, when the naturall operation of it can not duely digest the meate which it hath receiued: and therefore, the vrine which declareth default of such digestion, is called a crude, raw, and vnconcoct vrine.

Crudity.

Cupping is commonly knowne, that it needeth no declaration.

Cupping.

A cloddy vrine is that which hath in it cloddes of bloud, or other crude matter, or any clusterings of disforme contents.

Cloddyvrin

Darke ground is not meant of the darknesse of colour, but rather of the slenderesse of substance, so that it can scarcely bee dis-

THE IUDICIAL

Ulnesse. cerned to be any grounde, by reason that it is so neere in shape & substance to the rest of y^e vyne. Dulnesse of colour, is contrary to brightnesse, so that when the colour lacketh al brightnesse, then is it cleane dulled, and whatsoeuer thing causeth decay of such brightnes, that thing dulleth vyne.

Diuerse. Those contents be called diuers, which haue neither their own right forme, nother any other certaine, but are altogether disordered and out of forme, rather seeming to be many, then to be one.

Duly knitte Duly knit, is a property of due contents, when they are not tattered, ragged, nor jagged, nor flittering asunder, nor yet are not so clammed together, as tough flewne, or any like thing: but are in a moderate meane betwæne both these.

Agathering A geathering soze, is that soze that is caused of the excessiue recourse of humours into any parte of the body: as a hyle, or any other like.

Haruest. Haruest, seeke times of the yære.

Iudiciall Iudiciall daies, seeke Criticall dayes.

ayes. Inequalitye of substance in vyne doth appeare to be the diso:menes and disagreeing

nequalitie

OF VRINE.

ing of the partes of it togeather : as when it is thinne in one parte, and thicke in another. How be it, it is as well vsed for the alteration from a meane substance to thickenes or thinnes, or other wayes vnnaturall.

Obstruction, is a stopping, commonly of the vaines, and such great condites. (which conuey bloud or any other humour) so that the thing which they should conuey cannot freely passe as it ought. But if the like stopping happen in the pores of the skinne, (I meane those vn sensible holes, by which sweate passeth out) so that neither sweate, nor any like excrement may passe that wayes, then is it most named **Oppilation**. Howbeit, as these wordes be sometimes vsed the one for the other, so they be applyed also to other sundry parts of the body : but euermore they betoken such stopping in that parte, that natures worke is hindered thereby.

Principall members (as to our purpose now) are these 3. the brayne, the heart, and the liuer.

Passiue : seeke Qualities.
Putrefaction is commonly knowne to signifie rotting.

THE IVDICIAL

Qualities. Qualities active, are named heate and cold, because they are more apt and able to worke, then to be wrought. And contrarie waies, dynies and moisture are named passive, or suffering qualities, because they are more ready to be altered by the working of heate and colde, then to worke themselves: howe be it, yet they doe worke also.

The 4. times of sicknes. There be in sickenes. iiii. principall partes of time to be obserued of Physicians: The beginning of sicknesse, the increase or augmenting, the standing or chiefe force of it, and the declination or allwaging of it.

The beginning. The beginning, is from the time that sickenes hath overcome mans strength, and brought him to lie downe, till there do appeare manifest signes of concoction of the matter, whereof the disease commeth, at whiche time the sicknesse wareth fiercer and fiercer: and whyle it so continueth, y time is called the Increase and augmenting of sicknesse: but when the violence of the sicknesse is at the most, so that the rage of it is at one stay, & nother increaseth nor decreaseth, that time is called the Standing stay, state, or chiefe strength of the sicknesse

OF VRINE.

nesse. And after that the furious rage of
 sickenes doth abate and calme his cruell
 stormes then is the declination of the sick-
 nes: after which (if the patiēt escape as very
 felowdy in the declination) then foloweth re-
 couery to health again. And these be the iiii.
 general or vniuersal times of sicknes. Beside
 these there be other times more particuler,
 wherof now to speak I need not. The diuer-
 sity of time in the yere are duly to be obser-
 ued, for they do much alter mans body.

Declination

Times of
the yere.

The spring time encreaseeth blood and
 bringeth all the parts of the body to a tem-
 perance, as nygh as it can. For it of all o-
 ther times is the moste temperate: nether
 excessively hotte, nor cold: neither moyst, nor
 dry, but of a iustie temperature, as Galen
 poueth abundantly in his firste booke of
 Tēperaments: where he doth much blame
 them that name it to be hotte and moyste,
 which (hee sayeth) is of all other the moste
 pestilent state of ayre. This spring, after
 Galens minde, doth beginne about the .x.
 day of Marche, and endeth about the .xiii.
 day of Aprill: so y it lasteth but .vi. weekes
 and .ii. dayes. For at the rising of the Ple-
 iades

The Spring

Summer

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no. 11. mil. 100

to 20. mil.

Haruest.

going out

Winter.

Another
sort of these
times.

lades (which is now in our time about the 24. day of Aprill) hee sayeth that Summer doth begin. Which summer is in complexion hotte and dry, and therefore meete to encrease choler, which in that time doeth abound. The Summer lasteth 21. weekes. Haruest doth begin, after Galenes minde, about the 17 day of September, and lasteth 7. weekes. The haruest, is drye of complexion, but neyther onely hotte, nor onely colde, but is distemperate in heate and cold. For in the morning and evening it is colde, and at noone it is hot. So may it not be called iustely (as most men doe name it) colde and drye. In this time doth melancholy encrease. At the ende of Haruest, about the 7. daye of November, doth Winter beginne, which time is colde and moyst, and therefore encreaseeth flemme, which is like in complexion vnto it. And the Winter lasteth till the 10. day of Marche: so is it in length about, 17. weekes and a halfe: and then becometh the Spring time agayne. And this is the course of the yeere, after Physicke. Other men which entreate of husbandrye, doe parte the yeare into 4. equall

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equall partes, giuing 3. monethes to euery
time. Vnto the Spring they giue February,
March, and Aprill. To the Sommer, May,
June, and Iuly. Vnto harvest, August, Sep-
tember, October. And vnto winter they ap-
point Nouember, December, and Ianuarie.
Why the Philistions part the yeece on waies
and wyters of husbundry another waies, at
more conuenient time I will declare.

Virtues naturall are 4. the first is that Virtues.
which draweth nourishment into due places
and that is called the attractive vertue. Attractive. The
second, is it that altereth the nourishment in
to a due forme to nourish the body, and is
called the alterative vertue. Alterative. The third, is
that vertue, which keepeth in the good
nourishment, till the alterative vertue hath
duly altered it, and therefore is called the
retentive vertue. Retentive. The fourth, is called the
vertue repulsive, because his office is to ex- Expulsive.
pell those superfluous excrementes,
which are left when the o-
ther vertues haue done
their office duly.

FINIS.

An Vniuersall Table for

Iudicials of vrine.

The commoditie of iudgement by it.

The maner & order of generatiō of vrine

When the vrine should be taken.

What Urinall is best to this vse.

What light is best to see an vrine.

How long it may be kept before it be seen.

What it ought not to be shaken before it be iudged.

That it must be kept wholly, and not a part of it onely.

These thinges let iudgment.

Much shaking of it.

Darknesse of light.

Ouer bright light.

The beams of the sun.

Colde, and winde.

A thicke or greene

urinall: and also if

the urinall bee not

due in fashion.

These alter the vrine.

Diuersitie of kinde, { Man.

{ Woman.

Distinction of ages.

{ Childhood.

{ Youth.

{ Manhood

{ Age.

Complexion:

{ Sanguine.

{ Cholerike.

{ Melancholy.

{ Flegmatike

Diuersitie of countries.

Times of the yere.

{ Spring.

{ Summer

{ Haruest.

{ Winter.

peate

THE TABLE.

Meate and drinke.	Long sleepe.
Medicines, namely purgations.	Anger.
Exercise and Rest.	Fear.
Much fasting.	Company w th womē
Surfeting & drunkēnes.	Great solublenesse.
Much watch.	Strong costiuēnes.
	Much vomite.

These are to be considered in Vrinō

- | | | |
|-------------------------------|----------------|----------------|
| | Thicke. | |
| 1. The substance. | { Meane. | |
| | Thinne. | |
| | Much. | |
| 2. The quantitie. | { Meane. | |
| | Little. | |
| 3. Clārenesse and darkēnesse. | | |
| 4. The sauoure. | | |
| 5. The maner of pissing. | { With paine. | { Willing. |
| | { With ease. | { Unwilling. |
| | | { Cristally. |
| | | { Snowy. |
| | | { Watery. |
| | | { milke white. |
| 6. Colours. | { Light white. | { Horny. |
| | { Dark white. | { Gray. |
| | { Pale. | |
| | { Flaxen. | |

Palewe

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Pallewe.
 Pellewe or gold colour.
 Saffren. { Light saffren.
 { Full saffren.
 Claret.
 Kedde.
 Crymsen.
 Purple.
 Colours. { Blewe. { Light græne.
 { græne as grasse.
 { Græne. { Starke græne.
 { Darke græne.
 { Light oylie.
 { Dylpe. { Starke oylie.
 { Darke oylie.
 Ashe colour.
 Blacke.

7. Contentes. { The sediment or ground.
 { The sublimation or swim.
 { The cloude.

8. The Crowne, or Circle.

9. Bubbles.

10. Fatnelle.

11. Difforme contents. { Heairs: like red fatches.
 { Branny. { grosse.
 { fine.

Scales

OF VRINE.

Scales.

Ragged scraps.

Notes.

Matter.

Bloud.

grauell or stones.

Seede.

Highest.

Middle.

Lowest.

12. The Regions.

13. The order.

14. Continuance and alteration.

These in generall be the things meet to be considered in vrine, of which particularly in this booke you may reade as much as to this time and purpose serueth. More largely haue I written thereof in a booke of the same title, but in the Latine tongue, as more meete for learned eares, and for them that neede more precise iudgment.

The Summe of this Booke.

The Preface.

Of the diuision and

order of this booke.

Chap. 1.

How vrine is engendered in man, and how it passeth forth.

Chap. 2.

What

THE TABLE.

What urine is, and what tokens it giueth
in generall. Chap. i.

Of the form of the vrinall, & of place and time
meet to iudge vrinie, and howe it should
be receiued. Chap. ii.

Howe many things are to be considered in
vrinie. Chap. iii.

What a perfect vrinie is, and also how ma-
ny wayes all partes of the vrinie may be
altered in a healthfull man. Chap. iiii.

What bee the generall qualities that alter
the parts of vrinie. Chap. v.

Of the particuler causes of varietie in euery
vrinie. Chap. vi.

Of vrinie Contents. Chap. vii.

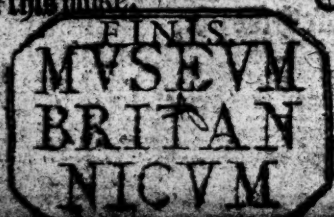
Of the garland & other like things. Chap. viii.

Of the commodities and medicines of vrinie.
the xi. Chapter

Of the diseases touching vrinie, and the re-
medies of the same. Chap. xii.

The composition and mixture of coloures,
how they are made. Chap. xiii.

The declaration of certaine darke wordes
appertayning to the art of Physicke, vs-
ed in this booke. Chap. xiiii.



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